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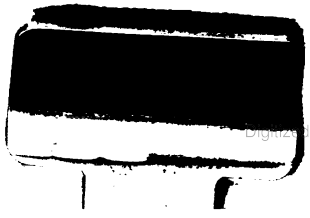

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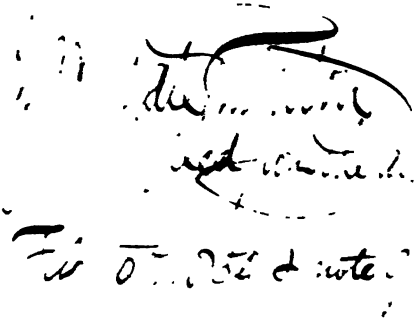

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From N.E. Gen. & Hist. Reg. V. 13, 1859.

17. THOMAS[4] CHADBOURNE, by wife Hannah Long, had 8 ch. viz.:—(59) Dr. *William*,[5][†] b. at Portsmouth, April 21, 1761, d. at Conway, N. H., April, 1840; m. Nov. 21, 1788, Martha McMillan of Conway, who d. Dec. 29, 1841, a. 77;—(60) *Hannah*,[5][†] b. May 23, 1763, d. April 26, 1847; m. Philip Page, who was drowned at Portland, Oct. 31, 1825, a. 66;—(61) *Mary*,[5] b. July 28, 1765, deceased; m. Bennet; res. Moultonboro';—(62) *Abigail*,[5][†] b. Aug. 13, 1767, d. Mar. 9, 1842; m. James McMillan of Bartlett, N. H., who d. Sept. 24, 1836, a. 66;—(63) *Sarah*,[5] b. July 15, 1769, d. Dec. 18, 1854, a. 85; m John Noble* of Portsmouth, b. Mar. 31, 1761, d. June, 1808.

59. Dr. WILLIAM[5] CHADBOURNE studied medicine with Dr. Bricket of Haverhill, Mass., and settled at Conway, N. H. By his wife Martha McMillan he had 2 ch. viz.:—(64) *Thomas*,[6][†] (the compiler of this genealogy,) b. Aug. 13, 1790; physician, res. Concord, N. H.; m. Oct. 6, 1818, Clarissa Dwight, dau. of the late Dr. Peter Green of Concord; she d. Jan. 19, 1859, a. 59;—(65) *Martha Lewis*,[6] b. May 12, 1794.

60. PHILIP PAGE, by his wife Martha[5] Chadbourne, had 11 ch. viz.:—(66) *William C.*,[6] b. Mar. 1785, d. at Brunswick, Me., May 30, 1819;—(67) *Martha*,[6] b. Feb. 20, 1787;—(68) *Ruth*,[6] b. Feb. 20, 1789;—(69) *David*,[6] b. Mar. 9, 1791;—(70) *James*,[6] b. Feb. 1, 1793;—(71) *John*,[6] b. Feb. 4, 1795, killed in the Mexican war, July 12, 1846;—(72) *Mary*,[6] b. May 4, 1797;—(73) *Hannah*,[6] b. Jan. 13, 1799, d. May 8, 1824;—(74) *Sophia*,[6] b. May 19, 1802, d. Jan. 19, 1855;—(75) *Samuel*;[6]—(76) *Philip*.[6]

62. JAMES MCMILLAN, by wife Abigail[5] Chadbourne, had 6 ch., viz.:—(77) *Lewis*[6];—(78) *Sally*[6];—(79) *Abigail*,[6] m. Dinsmore;—(80) *Martha*[6];—(81) *Hannah*,[6] m. Bennet;—(82) *James*.[6]

64. THOMAS CHADBOURNE, by wife Clarissa D. Greent, had 6 ch., viz.:—(83) *Martha*,[7] m. Haven;—(84) *Clara D.*[7], m. Berry;—(85) *Anna M.*[7], m. Morey;—(86) *Andrew*[7];—(87) *William*[7];—(88) *Thomas E.*[7], *d.* young.

REV. JOHN ROBINSON, OF LEYDEN.

Mr. George Sumner, in a speech at the celebration at Plymouth, Aug. 2, 1859, introduced the following new facts relative to the pastor of the pilgrims at Leyden. It will be observed that there is no Abraham mentioned among his children, so that the claim of the posterity of Abraham Robinson, to descent from Rev. John of Leyden, has no reliable foundation. See *ante*, p. 175.

"Scarce anything has been told us of them [the Robinson family] by Bradford, or the early chroniclers. We know that one son, Isaac, came from Leyden to Plymouth in 1629, and it has been supposed that his mother accompanied him. We know, also, that Miles Standish, by his will, in 1655, preserved in yonder courthouse, left a bequest to the daughter of Isaac, 'Marcye Robenson, whom,' he says, 'I tenderly love for her

* He was the 3d child of Moses Noble, who m. Hannah Simes, Dec. 7, 1756. Moses Noble, d. May, 1796, a. 65. His wife, Hannah, survived him two years. They had 11 ch., viz.:—1, *Mark*, b. Oct. 3, 1757, d. Jan. 19, 1822; 2, *Mary*, b. May 19, 1759, d. Aug. 25, 1798; 3, *John*, b. Mar. 31, 1761, d. June, 1808; 4, *Joseph*, b. July 12, 1762, d. April 29, 1805; 5, *Robert*, b. June 10, 1764, d. Oct. 20, 1828; 6, *Hannah*, b. Jan. 28, 1766, d. Oct. 25, 1799; 7, *Dorothy*, b. Oct. 17, 1768, d. May 7, 1827; 8, *Moses*, b. Jan. 22, 1770, d. Aug. 7, 1793; 9, *Betsey*, b. Oct. 8, 1771, d. Aug. 22, 1798; 10, *Jeremiah*, b. May 19, 1774, d. Oct. 26, 1800; 11, *Ann*, b. Aug. 23, 1777.

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grandfather's aske.' Good, generous, brave old Captain! Could Priscilla, thirty-five years before, have divined the heart that was in you?

This is all we have of Robinson's family. But in the year 1622, a census of Leyden was taken, the registry of which is still preserved in the Stadt House. There, on page H 8, I found inscribed the inmates of the house of Robinson—himself, his wife, six children and one maid-servant. Thus stands the record:

Jan Robberson, preacher.
Brugetta (Bridget) Robberson, his wife.
John, Bridget, Isaac, Mercy, Favor,* Jacob Robberson, his children.
Maria Hardy, his maid-servant.

From this we learn that Robinson was blessed with other children than Isaac; but of their subsequent home, or lot in life, we know nothing.

Another fact has interest, as it leaves room to suppose that Robinson's worldly position was more comfortable than other facts may have led us to infer. In the year 1611, he, with some friends, bought a house in Leyden, and this house was no doubt the place where these faithful Pilgrims met, three times a week, to listen to Robinson's teachings, and where they assembled at that sorrowful feast the night before their departure from Leyden. In the record of Robinson's interment, the place of his residence is given; and the deed, a copy of which I hold in my hand, shows that the house purchased by him corresponds in locality with that in which he died.

By this deed, which I found recorded in the Registry at the Leyden Stadt-House, it appears that on the 5th May, 1611, *Jan Rabints*, preacher of the Divine Word of the English Communion in that city, together with William Jackson, Henry Wood, and Reynulph Tschickens, bought for 8000 florins, or $3200 of our money, a house and garden situated opposite and to the south of the belfry of the Peter's Church. This land was bounded on one side by land owned by William Symons (a good Old Colony name,) and on the south by the cloister of the Falyde Bagyn Church. That church now contains the library of the University, and any future American traveller, visiting that library, may, by looking from the window of the second left-hand alcove, see, at the same time, the garden in which John Robinson walked, and the Peter's Church, under the pavement of which he was buried."

DEPOSITION OF JOHN BIRD, OF DORCHESTER, 1731.

Aprill y^e^ 7^th^ 1731. The Testimony of John Bird, of Dorchester, testifieth & Sayeth, I Being Chosen by y^e^ Town of Dorchester one of their Comitee for y^e^ Laying out of y^e^ Twelue Divisions, so called, In y^e^ year 1698, I Heard Nathanell Clap & Ebenezer Clap both of them say, that y^e^ Eighty Acres layed out To Ebenezer Clap In y^e^ 74–5^th^ Lot In y^e^ Twelue Divisions, In y^e^ Township of Dorchester, was setelled upon y^e^ s^d^ Ebenezer Clap as a part of His Father Nichols [Nicholas] Claps Estate, and further sayeth not.

His
JOHN + BIRD.
mark.

Suffolk Ss. Dorchester April 7^th^ 1731.

John Bird Being in the 90^th^ year of his age & Blind, had the above Testimony read to him in my hearing, and there he made oath that it was true, Before me ROBERT SPUR, Justice Peace.

John Bird died Aug. 2, 1732, in the 91st year of his age. See Reg., Vol. VI., p. 179.

* Rev. George E. Day, who has seen the original, has the impression that this name looks more like *Fear*. D.

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MEMOIR

OF THE

REV. WILLIAM ROBINSON,

FORMERLY PASTOR OF THE CONGREGATIONAL CHURCH

IN

SOUTHINGTON, CONN.

WITH SOME ACCOUNT OF

HIS ANCESTORS IN THIS COUNTRY.

pp. 1-63.

BY HIS SON,

EDWARD ROBINSON,

PROFESSOR IN UNION THEOLOGICAL SEMINARY, NEW YORK.

PRINTED AS MANUSCRIPT, FOR PRIVATE DISTRIBUTION.

NEW YORK:

JOHN F. TROW, PRINTER, 377 & 379 BROADWAY,

CORNER OF WHITE STREET.

1859.

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PREFACE.

It is now a quarter of a century, since I began, while residing in Boston, to make some inquiries respecting the ancestors of the Rev. John Robinson of Duxbury, my great-grandfather. I had communication at the time with the Rev. Dr. T. M. Harris, Pastor in Dorchester, distinguished as an archæologist; but, neither with his aid nor in any other way, was I able to bring the Minister of Duxbury into direct connection with either of the families of the name in Dorchester; from which town it was known that he originated.

About ten years later, the like researches were again taken up; and in September, 1844, I visited Plymouth and Duxbury partly on this errand. The late Nathanael Morton Davis, Esq. of Plymouth, was so kind as to accompany me to Duxbury. We visited the old cemetery and the graves of the Rev. Mr. Wiswall and Mary Robinson; but found no early records either of the church or of the town. We were told, that all the church records, prior to about 1740, had been destroyed by fire. Two years later, Mr. Davis found a volume of the town records, covering the period of the ministry of Mr. Robinson; and sent me various extracts from it, which are used in the following work. At the same time,

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(1844, 1845,) I was in correspondence with the late Dr. T. W. Harris, Professor and Librarian in Harvard University, and also with Mr. Ebenezer Clapp Jr. of Dorchester, the well-known antiquarian; to both of whom I have likewise been greatly indebted in subsequent inquiries. But even with their zealous aid, I could then arrive at no definite conclusions; and the matter was again suffered to rest.

After another interval of ten years, my attention was again called to the subject by a request from the Rev. Dr. Sprague, in May 1854, to furnish a brief memoir of my father, to be inserted in an early volume of his "Annals of the American Pulpit." I was able, two years later, to supply the materials, from which he himself condensed the article contained in that work, Vol. II. p. 131.

In reply to some inquiries made on that occasion at Lebanon, my father's native place, I learned, for the first time, that the family record of his grandfather, the Minister of Duxbury, was still in existence; and likewise, along with it, that of his son, Ichabod Robinson. It appears, that these leaves had been cut out of the old family Bible and preserved, when the latter, with other effects, was sold at auction. These records were transmitted to me, and remain in my possession. A single entry, in the handwriting of Mr. Robinson of Duxbury, settles the question of his descent; showing him to have been a son of Samuel Robinson, and grandson of William Robinson of Dorchester; whose name first appears as a member of the Dorchester church, in 1636 or 1637. A clue was thus obtained, by which I have since been able to trace out most of the genealogical and historical facts connected with the Duxbury Pastor. The question as to his supposed descent from the Rev. John Robinson of Leyden, which I have treated of in

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a Supplementary Note at the end of Part I. may now, I hope, so far as any evidence is known to exist, be considered as definitely set at rest in the negative.

The materials from which the Memoir of my father has been drawn up, are mainly specified in the course of the work. They are few and scattered. The chief sources during the period included in the present century, are the recollections of his family and of other persons still living; verified by comparison with occasional entries and recorded dates, wherever such exist.

In the Appendix, along with other matters, I have inserted somewhat extended, though imperfect, notices of the families into which my father married. Not unnaturally, that of my mother's family exhibits more fulness than the rest; inasmuch as a considerable portion of it is drawn from my own personal recollections. The preparation of these notices required no little investigation and correspondence; and I have everywhere given the sources of the information, and expressed my obligations to those who aided my inquiries.

Besides the acknowledgments already made, my special thanks are due to the friends, who so kindly furnished the letters comprised in Section VI. of the Memoir. Two of the writers have already gone to their rest. I desire also to record my obligations to the Hon. James Savage LL. D. of Boston, and to Learned Hebard, Esq. of Lebanon, the present proprietor of the former family homestead. I have likewise received important notices and papers from Ashbel Woodward M. D. of Franklin, Conn. and from E. C. Herrick, Esq. Treasurer of Yale College.

This little work, brief and imperfect as it is, has not been

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compiled but at the expense of much time and labour. It has been prepared in constant consultation with my surviving brothers and sister; and we offer it, as a filial though humble tribute, to the memory of a loved and venerated parent.

E. R.

New York, January, 1859.

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PART I.

ANCESTORS OF THE REV. WILLIAM ROBINSON.

INTRODUCTION.

THE earliest ancestors of the Rev. William Robinson, in this country, were residents of the town of Dorchester, Mass. but were not among its original settlers. The first settlement of that town took place in A. D. 1630, by a company which assembled at Plymouth in Devonshire, England, from that and the adjacent counties. Before embarking they were constituted as a church, under the pastoral care of the Rev. Mr. Maverick and the Rev. Mr. Warham (or Wareham), who both accompanied them to the New World. Dorchester was thus the earliest organized community in the colony of Massachusetts.

In A. D. 1635, many of the inhabitants of Dorchester became desirous of removing to the banks of the Connecticut river; and during the summer several of them visited the tract around Windsor, Conn. In November of that year a large company, with their flocks and herds, proceeded thither through the forest, enduring great hardships on the way, and

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losing a large portion of their cattle. In the spring of 1636, they were followed by the Rev. Mr. Warham and other settlers; the Rev. Mr. Maverick having died at Boston the preceding winter. In this way the main body of the church at Dorchester, with their surviving pastor, emigrated to Windsor, taking with them the church records. Thus the church organization at Dorchester was entirely broken up.

In August, 1635, there arrived at Boston a company of about a hundred emigrants, who had embarked at Bristol in England. With them was the Rev. Richard Mather, the father of Increase and grandfather of Cotton Mather. Other companies of emigrants came over about the same time, either in that or the following year. Many of these emigrants settled down in Dorchester, and purchased the lands left vacant by the former residents. Mr. Mather was invited to the work of the ministry in Plymouth, in Roxbury, and in Dorchester. By the advice of the Rev. Mr. Cotton and the Rev. Mr. Hooker, he chose the latter place. A partial attempt was made to form another church in April, 1636; but it was not then successful; and the church was not organized until the following August. The covenant bears date Aug. 23d, 1636,* and was signed by Richard Mather and six others. Mr. Mather continued to be their pastor until his death, in April, 1669.

Those members of the former church, who did not remove to Windsor, did not all become members of the new organization. The name of Roger Clap, for example, is not found in the records of Mr. Mather's church.

The covenant drawn up (probably) by Mr. Mather, forms the introduction to the early book of records of the present

* This date, and all others in the following family records, before A. D. 1752, are of course Old Style. Up to that time, the year in the English mode of reckoning began with the 25th day of March; and March was regarded as the *first* month, April as the *second*, etc. The time, however, between January 1st and March 25th, which in the Old Style belonged to the old year, and in the New Style to the new year, was for a century or more before 1752, as a matter of convenience, marked with both years; thus, Feb. 14, $168\frac{4}{7}$, or 1686–7. By act of Parliament the 3d of Sept. 1752, was ordered to be called Sept. 14th, thus dropping eleven days.

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first church in Dorchester. It is followed by a list of "the names of such as, since the constituting or gathering of the church at Dorchester, have been added to that church, and joined themselves as members of the same body." This list contains no dates; but as no other admissions are recorded until 4th 9th mo. (Nov. 4,) 1639, the list must cover an interval of more than three years.*

I.

WILLIAM ROBINSON OF DORCHESTER.

In the list above described is found the name of WILLIAM ROBINSON, the earliest ancestor of the family in this country. He was of course not one of the original founders of the church. From the position of his name, however, near the beginning of the said list, it is probable that he had joined the church in 1636, or early in 1637, not many months after its organization.† Of his antecedent history not a trace has yet been found; but the circumstances just narrated naturally suggest the hypothesis, that he came over from England, either in the company led by Mr. Mather, or in some one of the other companies which arrived in 1635 and 1636.

William Robinson is said to have gone to England in 1644, and returned the following year. His name stands enrolled in the artillery company of Boston, now known as "the Ancient and Honorable." ‡ He appears first as a grantee of land in 1656. He also bought the tide-mill, now known

* The preceding facts are matters of general history. I have used mainly the History of the Town of Dorchester, Boston, 1851, etc.; Memoirs of Roger Clap, Boston, 1844; Journal and Life of Richard Mather, Boston, 1850. The last two tracts constitute Nos. 1 and 3 of "Collections of the Dorchester Antiquarian and Historical Society." What is here or elsewhere said of the Dorchester Church Records, rests on personal examination.

† He is sometimes reported as having become a freeman of Dorchester in 1636, which would also imply church membership; Hist. of Dor. p. 132. But no record has yet been adduced to sustain this report, though it is not unlikely to be true.

‡ History of the Ancient and Hon. Artillery Company, p. 133.

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as Tileston's mill, of Edward Breck.* He was chosen rater (or assessor) of Dorchester, in 1658, 1660, and 1661, and was constable in 1659; but seems to have attained to no higher office.†

As this tide-mill is an important item in connection with the life and tragical death of Mr. Robinson, I insert here some passages of letters received from the late Dr. T. W. Harris, professor and librarian in Harvard University, dated March 28th, April 6th, and May 30th, 1855, the year of his own decease. They throw light upon this portion of the antiquities of Dorchester.

"We know that he [William Robinson] owned a 'corn tide-mill' in Dorchester; half of which, with a small house, he sold to one Tileston. Said mill is extant in Dorchester to this day; and is known still as Tileston's mill. Many a grist of corn I have carried on horseback to that mill, to be ground, when I was a boy, and was put upon the horse, with the bag duly balanced for my seat." ‡

"The extract in my memorandum book from the deed of Robinson to Tileston, though very short, sufficiently identifies the spot, when taken in connection with other well-known facts. It is this: 'Oct 7, 1664, William Robinson of Dorchester, husbandman, and Margaret his wife, consideration £96, sell to Timothy Tileston of Dorchester, cooper, a house and ten acres of land in Dorchester, bounded by Tide-mill Creeke; and half a corn water-mill standing on the tide in the creeke, commonly called Salt Creeke or Brooke, near Captaine's Neck. Witnessed by Timothy Ffoster, Thomas Tileston, and John Minot.' §

"Now we know, that Tileston's mill, so called for many years, was a tide-mill built on a dam crossing a saltwater creek; into the upper end of which creek flowed a brook,

* These circumstances are taken from the History of Dorchester, pp 132, 133; but the authority for the first and last is not there given.

† Blake's Annals of Dorchester, Boston, 1846.

‡ MS. Letter of March 28, 1855.

§ Suffolk Deeds, Book VI. p. 1.

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probably once a considerable stream. Said mill was situated midway between Commercial Point (which we believe is what was formerly Captaine's Neck) and Harrison Square ; and the road from the latter to the former passes over what was the dam across said creek. In a former letter I made mention of going to mill on horseback when a little boy, and carrying my corn to what was then Tileston's tide-mill, being the only grist mill in the easterly part of Dorchester at that time. It is my belief that this was the identical site of William Robinson's 'corn water-mill,' on Tide-mill Creeke or Brooke ; and that the Mr. Tileston, who owned it in my day, was the lineal descendant of the Timothy Tilston or Tileston, to whom William Robinson sold the half of it in 1664.*

"The Old Colony railroad [coming from Plymouth], after crossing Neponset river into Dorchester, passes through a part of Harrison Square, and of course very near to the site of Tileston's mill, say, within less than one-eighth of a mile of it.

"The earliest corn-mill or grist mill in Dorchester was also on Neponset river, near what is now Milton bridge. It was owned by Israel Stoughton, and is said to have been the first corn-mill in the colony. William Robinson's tide-mill was the next corn-mill in Dorchester ; and these two seem to have been the only ones for many years." †

In this mill Mr. Robinson perished by a sudden and violent death, July 6th, 1668. Singularly enough, no mention of his decease is found in any of the Dorchester records ; nor does any memorial mark the place of his grave ; but a brief note of the sad event was jotted down in the church records of Roxbury, by the Rev. John Eliot, then pastor of that church. For this entry, which has never been pub-

* "The old mill which William Robinson bought of Edward Breck, and in which he lost his life, is still standing, probably most of it renewed; and is in the hands of the Tilestons to this day." MS. Letter of E. Clapp jr. Sept. 22, 1856.

† MS. Letter, May 30th, 1855. See also Hist. of Dorchester, pp. 33, 34, 83. I visited the old tide-mill in July, 1857. It is a short distance south-east of Harrison Square, on the dam or causeway, which now forms part of Mill Street in Dorchester. The mill has obviously been renewed, perhaps more than once ; but is still known as Tileston's mill.

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lished, I am likewise indebted to Dr. Harris. "The words are these, in the handwriting of the Rev. John Eliot, on one of the leaves of Roxbury church records, containing sundry remarkables noted by the apostle of the Indians: '6.5. 1668, [July 6, 1668,] Robinson, a brother of the church at Dorchester, was drawn through by the cog-wheel of his mill, and was torn in pieces and slain.'" * That William Robinson was the person here referred to, is proved by the fact that he was the owner of a corn water-mill in Dorchester; and also by the date of the probate of his will, which is given below.

Mr. Robinson appears to have been married three times. His first wife, who seems to have been the mother of his four children, was named Prudence, as appears from his will; his daughter (or more probably grand-daughter) Prudence being there said, "to bear his wife's name." The second wife, Margaret, signed with her husband, in 1664, the deed of half the mill to Tileston. The third wife, Ursula, survived him, and is named as a legatee in the will.

Of the children two were sons, Samuel and Increase; and two daughters, Prudence and Waiting. These are all named in the will. The baptism of Samuel, the eldest, who lived in Dorchester, is recorded 14.3. [May 14th,] 1640; and that of Increase, 14.1. [March 14th,] 1642.† Of the latter, a note upon the records, in the handwriting of Rev. Mr. Danforth, informs us that he removed to Taunton. The will speaks of the eldest son of Increase, who was called William. It appears that Increase had several other sons; and many of his descendants remain in Taunton and the vicinity at the present day.‡ The eldest daughter, Prudence, married John Bridge of Roxbury; the younger, Waiting, married Joseph Penniman of Braintree. A step-daughter is also mentioned in the will, named

* MS. Letters, March 28th, April 6th.

† Dorchester Ch. Rec.—The entry of Samuel's baptism was made at the bottom of a left-hand page; and the adjacent corner of the leaf, on which the Christian name was written, has been worn or torn off; so that the name 'Samuel' no longer appears. But the date and all the circumstances show conclusively, that the record refers to the eldest son of William Robinson.

‡ MS. Lett. of Godfrey Robinson of Raynham, Mass. dated Oct. 26, 1857.

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Mary Streeter, the daughter apparently of Ursula, the third wife.

The will of William Robinson is recorded in the office of the Court of Probate in Boston, in the volume for 1668. It bears no date, and was never executed, in consequence, doubtless, of his sudden and tragical end. But the heirs accepted it; and their assent is endorsed upon it under date of July 31st, 1668, between three and four weeks after his decease. It shows that he was in prosperous circumstances as a farmer. It affords also definite information as to his family. I venture, therefore, to print it here for the first time; preserving the ancient orthography.

WILL OF WILLIAM ROBINSON.

"My will is, that after the buriall of my body, and my debts honnestly payd, my loving wife Ursula shall have and enjoy my dwelling-house, together with the orchard and meadow adjoyning to the same, and hempyard, and that part of the new barne and old barne I now enjoy, stable. cowyard, and one halfe of the pasture within fence, and seaven acres of salt marsh by the river side, and halfe the fresh meadow by Thomas Trott's, and all my planting ground by my house within the great lots, eleven acres, be it more or less. My will is, that my wife shall have housing, planting land, meadow, pasture, and all that I now enjoy, with all the priviledges belonging to the same, during her natural life, if she continue my widow. But at her marriage or death, then to leave all to my sonn; and while she hath it, to keepe housing and fencing in good tennantable repare, and to make no wast or stroy upon it, by falling wood or timber or any thing else.

"And I give to my son Increase Robinson, after my wive's decease or marriage, foure acres of my salt marsh lying next Thomas Trott's ditch, being the west end of my meadow; and all my land lying on the south side of the high [way] leading from my house to Neponset mill, which I purchased of John Minot, Mr. Withington, Enoch Wiswall, and Goodman Pearse, be it what it will, more or less, it lying out of fence, the south side lying next to the land of Thomas Hilton, the east end to Brother How, and the north side with the highway above mentioned; and halfe my lott lying by the sheepe pen; and half of all my common rights I have in Dorchester; and that, with what I have already given him, to bee his portion.—My will is, that if my sonn Increase doe sell the foure acres of salt marsh and the foure lott ends mentioned before, then my sonn Samuell shall have it; he paying for the marsh twenty pounds in money, and for the upland ten

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pounds in money; and that hee shall not sell it to any else from his brother; but if his brother will not give that price, then hee may sell it to whom hee will.

My will is, that after my wive's death or marriage, my eldest sonn, Samuell Robinson, shall have all my houses, land, and meadow I have in Dorchester, to what I have already given him; excepting what I have given to my sonn Increase Robinson; and that to be his portion; he paying within two years after my death to my daughter Prudence Bridge of Roxbury the sume of twenty pounds in corne or cattle; and to my daughter Waiting Penniman of Braintry, twenty pounds in the same pay and kind; to all my grandchildren that are then living ten shillings a piece; excepting my sonn Increase eldest son that bears my name, and my [grand ?] daughter Prudence, which bears my wive's name; to them two twenty shillings a piece; to be payed within two years after my death, their father giving discharge for it. These legacies and portions being paid, then my son is freed from all, and hath to his proper use as is above mentioned; with what I gave him before, when hee was married, is worth three hundred pounds.

My will is, and I give to my wife one cow and a mare which was Mrs. Shrimpton's, to bee added to what I have given.

And I give to Mary Streeter, my wive's daughter, foure pounds, as a token of my love for her.

And for all my household goods, bedding, linnen and woolen, brass and pewter and iron pots, andirons, all that is within my house that is mine whatsoever, as all my cattle of all sorts, all my husbandry tooles, as plowes, carts, wheeles, and chaines, and all iron tooles and carpenter's tooles whatsoever, within and without, my debts being taken out, all the remainder to bee equally divided between Increase, Prudence, and Waiting, to bee theirs to what I have given above mentioned, if any.

ENDORSED: This will of our late deare Father, William Robinson, written on the other side with his owne hand which we acknowledge, we doe all agree and consent to bee allowed, and recorded, and made good; as witness our hands, this 31 July, 1668.

(*Signed*) marke
URSULA) ROBINSON,
SAMUEL ROBINSON,
INCREASE ROBINSON,
JOHN BRIDGE,
JOSEPH PENNIMAN.

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II.

SAMUEL ROBINSON OF DORCHESTER.

SAMUEL, the eldest son of William Robinson, baptized May 14, 1640, inherited, as above mentioned, the estate of his father in Dorchester. He appears to have been a thrifty manager, and acquired a large property. He was also a man of considerable note in the community; was always entitled 'Mr.'; and was chosen rater in 1677, 1680, 1682, 1683; selectman in 1688 and 1693; and representative to the General Court in 1701 and 1702.* He died in Dorchester, September 16, 1718.†

He is understood to have married Mary Baker, daughter of Richard Baker. "In the church record we find the baptism of Mary Baker, 2.12. [Feb. 2,] 1640; and against it written: 'Married Mr. Robinson.'"‡

"The only children of Samuel and Mary Robinson, whose births are recorded in Dorchester [Town] records, are Samuel jr. born 13.4. [June 13,] 1666; and Mary, born 11.6. [Aug. 11,] 1668."§ To these, however, is to be added a son John, afterwards the Rev. John Robinson of Duxbury, born A. D. 1671; but whose name has not yet been found in any of the Dorchester records, either of births or baptisms.‖ It has been suggested, that he may have been baptized in some other town, during a visit of his parents. The evidence showing that he was the only brother of Samuel Robinson jr. and therefore the youngest son of the first Samuel Robinson, is given below, under his name.

* Blake's Annals.

† Ibid, p. 41.

‡ Dr. Harris' MS. Lett. of April 6, 1855.

§ Dr. Harris' MS. Lett. of March 28, 1855. Also Lett. of E. Clapp jr. May 15, 1856.

‖ There was in Dorchester another John Robinson, the son of James; whose birth is recorded in the town records under the date of April 17, 1675. He has heretofore been often confounded with the Rev. John Robinson of Duxbury.

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No will of Samuel Robinson has yet been found; nor any record, not even the slightest, of the settlement of his estate. It is not improbable, that he died intestate; and possibly his heirs may have divided the estate between them, without making any return to the court of Probate.* This absence of all notice of the disposition of his estate, which must have been large for those days, is the more remarkable; since the wills of both his father and his eldest son appear in the Boston Probate Records. His son Samuel succeeded to the estate in Dorchester.†

SAMUEL ROBINSON jr. of Dorchester was twice married; first to Mary Wiswall,‡ March 13, 1706, who died May 9, 1715; and again to Dorcas Carver, Dec. 11, 1723, who died Nov. 27, 1746, aged about 81 years. He seems to have been a man of less influence than his father; and to have held no office in the town, except once that of constable in 1709.§ He died March 30, 1734; and lies buried near the middle of the old cemetery in Dorchester. The following is the inscription upon his tombstone:

Here lies Buried the Body
of MR. SAMUEL ROBINSON,
who died March the 30th,
Anno Domini 1734, in the
68th year of his age.

* I learn from the Hon. James Savage of Boston, that such a mode of settlement was in those days allowable and valid. A division may have been made before witnesses; and then no deeds were required. Had the father in his lifetime conveyed his real estate to his sons, the deeds must have been recorded. But no such deeds, either by the father, or any by the sons, have yet been found. See the letter of Mr. Savage in Appendix A.

† There is a possibility,—a *bare* possibility,—that some document relating to the estate of Samuel Robinson, may yet be found among the few papers of his son, the Rev. John Robinson of Duxbury, still preserved in Lebanon, Conn. They are in the hands of a very aged female, who is now in her 90th year; who lives by herself, and is unwilling either to part with the papers, or to let them be examined. My own personal application for permission to look at them, was refused; as have also been several like applications since made in my behalf by Mr. Hebard of Lebanon and Dr. Woodward of Franklin.—Nov. 1858.

‡ "She seems to have been a daughter of Enoch and Elizabeth Wiswall; and was born Aug. 27, 1677. Greenleaf's Register, V. p. 468." Dr. Harris' Lett. of April 6, 1855.

§ Blake's Annals, p. 38.

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His will, executed a day or two before his decease, is recorded in the Probate office at Boston, in the volume of the same year.

By his first wife Samuel Robinson jr. had a son William, born Feb. 15, 1706–7, who married Ann Trott. Their son Lemuel, born March 4, 1735–6, married Jerusha Minot. The second daughter of this Col. Lemuel Robinson, married Dr. Amos Holbrook of Milton; and their daughter Catharine became the wife of Dr. T. W. Harris.*—In the last interview I had with Dr. Harris, in May, 1855, he informed me, that the male line of this branch of the family (Samuel Robinson jr.) had become extinct.

III.

REV. JOHN ROBINSON OF DUXBURY.

That this JOHN ROBINSON was the second son of Samuel Robinson and grandson of William, as above specified, there seems no reason to doubt; although no record has yet been found of his birth or baptism. The inscription on his tombstone and the obituary notice in the Boston News Letter, both copied below, fix his birth in the year 1671, probably in March.† An entry in his family record, now in my possession, in his own handwriting, on a blank leaf of his family Bible, runs thus:

March 30, 1734. *Died my only Brother, Samuel Robinson, in the* 68*th year of his age.*

It will be seen that this entry tallies precisely with the inscription on the tombstone of Samuel Robinson jr. given above. The existence of this entry, and indeed of the said family record, became known only in 1855. Until then, John

* MS. Lett. of Dr. Harris, Jan. 1845.

† This month (without note of the day) stands in the entry of his death by a later hand, in the family record mentioned in the text. The month was probably traditional in the family.

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Robinson of Duxbury was usually regarded as the son of James Robinson of Dorchester, and born in 1675; notwithstanding the fact, that this was contrary to his obituary notice and to the inscription on his tomb-stone, referred to above.*

Mr. Robinson graduated at Harvard College in 1695; being the earliest graduate of the name in the New World. In the autumn of 1698 he went as a missionary to Pennsylvania, where he is said to have preached for a time at Newcastle.† To this work he, with another, had been recommended by the leading ministers of Boston and the vicinity in the following document: ‡

BOSTON, N. ENGLAND, *Aug. 25th*, 1698.

Inasmuch as divers well-disposed persons in Pennsylvania have desired that preachers of the everlasting Gospel may be from New England sent unto them, their desires have been particularly recommended unto two persons, namely, *Mr. Jedediah Andrews* and *Mr. John Robinson;* who have, with all possible encouragement from us, declared themselves willing to visit Pennsylvania on the design of preaching the Gospel, where they may hope it will find a reception.

And that we may forward the good reception of these persons, and of their services, we do hereby certify, that for the good character of piety, learning, and prudence, what hath been given them, we have thought them worthy of our countenance in this undertaking, which is now before them; and that we now commend them and their pious labours to the acceptance of the people of God, wherever his holy providence may dispose of them.

Humbly praying the blessing of Heaven to accompany them,

INCREASE MATHER,
JAMES ALLEN,
SAMUEL WILLARD,
PETER THACHER,
JOHN DANFORTH,
COTTON MATHER,
BENJAMIN WADSWORTH.

Mr. Robinson returned to Dorchester the next year. His admission to full communion in the Dorchester church is re-

* See page 9, *note*.

† See the obituary notice below. This was doubtless the Newcastle in Schuylkill Co. Penn. not far from Pottsville.

‡ The original of this document, with the autographs of the signers, is now in the possession of Ashbel Woodward M. D. of Franklin, Conn.

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corded October 15, 1699. It would seem that he must previously have been in partial communion with that church or some other; since he could not well have been without a license to preach during his mission to Pennsylvania, and such license implies church-membership.

In September, 1700, Mr. Robinson received a call to settle as pastor of the church in Duxbury, Mass. then vacant by the recent decease of the Rev. Ichabod Wiswall, July 23, 1700. It may not be amiss to turn aside here for a few moments, and take a glance at the previous history of the church in Duxbury, and especially of the Wiswall family, with which Mr. Robinson afterwards became connected by marriage.

DUXBURY AND ITS EARLY MINISTERS.—The town of Duxbury was first settled in 1631 or 1632, by the people of Plymouth. Among those who removed thither were Captain Miles Standish and John Alden, who came over in the Mayflower; and out of respect to the former, the place took the name of Duxbury, from Duxbury Hall, the seat of the Standish family in England.* Elder Brewster also removed early to Duxbury, and settled in the neighbourhood of Captain Standish.† The church is supposed to have been gathered likewise in 1632; though there was no settled pastor until some years later.

The first minister was the Rev. RALPH PARTRIDGE, who was settled in 1637. His ministry was peaceful and happy. He died in 1658, in a good old age, greatly lamented by his people.‡

His successor was the Rev. JOHN HOLMES. He too was much respected, and was endeared to his people by the humility and meekness of his character. He died Dec. 24, 1675.

The next pastor of Duxbury was the Rev. ICHABOD WISWALL, who demands here a more extended notice.

* Winsor's Hist. of Duxb. pp. 9, 11, 48, etc.
† Winsor, ibid. pp. 48, 234.
‡ Winsor, pp. 171, 178. He is also spoken of with great respect in Mather's Magnalia.

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There is little room for doubt, that he came originally from Dorchester. At the time of the Rev. Richard Mather's arrival in 1635, or thereabouts, came also two brothers from England, John and Thomas Wiswall, who settled in Dorchester, and became members of that church, and later of other churches. John afterwards removed to Boston.* Thomas Wiswall's name (as also that of John) appears in the first list of additions to the church of Dorchester, mentioned above as extending from 1636 to 1639. He is recorded as a grantee of land in 1637; he subscribed to the school fund in 1641; was selectman in Dorchester in 1644, rater in 1645, and again selectman in 1652.† He was owner of the house and land formerly belonging to the Rev. Mr. Maverick. Before 1656, he had removed to Newton, then a part of the town of Cambridge, Mass. where he had a farm in the village of about four hundred acres, including the pond which has long borne his name. Several years later, July 20, 1664, on the day of the ordination of the Rev. John Eliot jr. as pastor in Newtown, Mr. Wiswall was ordained as Ruling Elder, or assistant pastor, to aid in inspecting and disciplining the flock. In 1668, he was appointed by the authorities of Cambridge to catechise the children. He died Dec. 6, 1683; but no monument marks his grave, and his age is unknown.‡

The children of Thomas Wiswall were: *Enoch*, born 1633, who remained in Dorchester, and inherited his father's lands there. *Esther* or *Hester*, born about 1635, married Major William Johnson, of Woburn, 1655, and died Dec. 27, 1707, aged 72 years. *Ichabod*, born in 1737, minister of Duxbury, died July 23, 1700, in his sixty-third year.§ *Noah*, baptized

* For notices of John Wiswall, who was first a deacon and then an elder, see Hist. of Dorchester, pp. 137, 138; Jackson's Hist. of Newton, p. 451. Comp. Blake's Annals of Dorchester, 1645, 1652.

† Blake's Annals of Dorchester.

‡ See generally, Jackson's Hist. of Newton, pp. 451, 452. Hist. of Dorchester, p. 138.

§ Assuming that Ichabod Wiswall was born even as late as August or September, 1637, no difficulty can arise from the record that Noah was baptized late in December, 1638. There would still be an interval of fifteen or sixteen months between them.

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in Dorchester, Dec. 30, 1638,* lived in Newton, and was killed, as captain, in a desperate fight with the French and Indians near Wheelwright's pond in Lee, N. H. July 6, 1690. *Mary*, married Samuel Payson, of Dorchester. *Sarah*, baptized 1643, married Nathaniel Holmes jr. of Dorchester. *Ebenezer*, born 1646, was selectman of Newton in 1689, and died June 21, 1691, aged 45 years.†

I have inserted this list of the children of Thomas Wiswall, chiefly in order to show, that the birth of Ichabod Wiswall in 1637, the year indicated by the inscription on his tombstone, naturally and appropriately occupies a place in the series; although no record of it has yet been found. To the same effect is the tradition of Dorchester, and also of Plymouth and the vicinity.‡ Winsor questions his descent from Thomas Wiswall, but without assigning any grounds; and, as it seems to me, without good reason.§

The Rev. Ichabod Wiswall, the son of Thomas Wiswall, as we have seen above, was born in the year 1637.‖ He entered Harvard College in 1654, and left without a degree in 1657.¶ From this time until his settlement in Duxbury, we hear little, if any thing, of him. There was an Ichabod Wiswall in Plymouth colony in 1667; where his name and that of Remember Wiswall, perhaps his first wife, appear as attached to an instrument on record in the colony books.**

Mr. Wiswall was settled as pastor of the church in Duxbury in 1676. The salary at this period was small, only about

* The Hist. of Dorchester wrongly places his baptism in 1640. In the church records no date is added; but the entries preceding and following that of Noah Wiswall, are dated 30.10.1638, i. e. Dec. 30, 1638. E. Clapp jr. MS. Lett. Sept. 22, 1856.

† Jackson's Hist. of Newton, pp. 452–456. Hist. of Dorchester, pp. 138, 139.

‡ This tradition is generally credited in Dorchester and Newton. See Hist. of Dorchester and Hist. of Newton, as above cited. Deane's Hist. of Scituate, p. 400. The antiquaries of Plymouth hold to the same view; as I was informed by the late N. M. Davis, Esq.

§ Hist of Duxbury, p. 180.

‖ Inscription on his tombstone; see below.

¶ Farmer says he was at college from 1644 to 1647, a mistake of ten years. This was corrected by Mr. Jackson from the college records, as he informed me. Hist. of Newton, p. 453.

** Winsor, p. 180.

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£50; and it is no wonder that afterwards, when he came to have a large family, his mind should be much 'exercised' in view of the prospect of their being left destitute. He was twice married, and would seem to have had a daughter Elizabeth by his first wife.* He married his second wife, Priscilla Pabodie (or Paybody), Dec. 10, 1679. She was born January 15, 1653–4, and was a daughter of William Pabodie of Duxbury, and Elizabeth Alden his wife, a daughter of John Alden and Priscilla Mullins, who came over in the Mayflower, and were afterwards married. A brief notice of these ancestors of Mrs. Wiswall is here appropriate.

JOHN ALDEN is supposed to have been born in 1599; and was therefore twenty-one years old when he arrived at Plymouth, in December, 1620. According to Bradford, "he was hired for a cooper, at South-Hampton, wher the ship victuled; and being a hopfull young man, was much desired, but left to his owne liking to go or stay when he came here; but he stayed, and maryed here." † His name appears among the signers of the celebrated compact of government, entered into by the pilgrims while still on board the Mayflower. He married Priscilla Mullins in 1621; the birth of their first child is reported in 1622. They had eleven children; but the names of only eight have been preserved. ‡ Mr. Alden removed with Miles Standish to Duxbury in 1631 or 1632. He was an upright and trustworthy man; and was accordingly trusted in the affairs of the colony. From 1633 to 1639 inclusive, he was annually elected an Assistant in the government; for the next eleven years he did not hold this office, but was often a deputy from Duxbury. From 1651 to 1666 he was again elected to his former station, and for the last two of those years was senior Assistant.§ He died September 26, 1686, aged eighty-seven years. He was decided, resolute, and per-

* See his family record, further on.
† Bradford, Hist. of Plymouth, p. 449.
‡ Bradford, ibid. p. 452. Winsor, Hist. of Duxb. p. 213.
§ New England's Memorial, *passim*. For 1637 and 1639, see Bradford's Hist. of Plymouth, pp. 151, 367.

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severing; a man of exemplary piety and incorruptible integrity.*

PRISCILLA MULLINS, the wife of John Alden, was the daughter of William Mullins (or Mollines), who came over in the Mayflower with his wife, his son Joseph, his daughter Priscilla, and a servant. All these, except the daughter, were swept off by the pestilence of the first winter, and Priscilla was left alone. Mr. Mullins died Feb. 21, 1620–1.† She married John Alden in the course of the same year.‡ It is reported by tradition, that after the death of Rose, wife of Miles Standish, January 29, 1620–1, the latter sent John Alden to Mr. Mullins, to ask for him the hand of his daughter. The matter was referred to the daughter, who, after listening to it, said, with downcast eyes, "Prithee, John, why not speak for yourself?" The hint was taken, and their marriage followed. This anecdote may not improbably have had some foundation in truth. But as Mr. Mullins died just three weeks after Rose Standish, the story of an application to the father is probably apocryphal. §

The children of John and Priscilla Alden, whose names have been preserved, were the following: *John*, born 1622, lived in Boston; *Joseph*, born 1624, lived in Bridgewater; *Elizabeth*, born 1625, married William Pabodie; *David*, was a prominent man in Duxbury; *Jonathan*, inherited and lived on the homestead; *Sarah*, married Alexander Standish; *Ruth*, married John Bass of Braintree; *Mary*, married Thomas Delano of Duxbury.

Elizabeth Alden, the eldest daughter of the preceding, born in 1625, married William Pabodie of Duxbury, December 26, 1644. ‖ He was a son of John Pabodie, and resided

* See generally Winsor, ibid. pp. 55–63, 213.

† Bradford, ibid. pp. 448, 452; Prince's Annals, p. 184.

‡ Not until after the middle of May; as the first marriage in the colony, that of Edward Winslow, was celebrated May 12th. Bradford, ibid. p. 101.

§ Most certainly apocryphal is the legend, that John Alden took his wife home riding on an ox. In 1621 the pilgrims had not spread themselves beyond the narrowest limits in Plymouth itself; and cattle were first brought over in 1624. See Bradford, ibid. p. 158.

‖ See generally Winsor, ibid. p. 285.

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in Duxbury, where he was "a man much employed in public affairs, and of much respectability." He died December 13, 1707, aged eighty-seven years. His wife survived him for ten years, and resided with her son William, at Little Compton, R. I. where she died May 31, 1717, in the ninety-third year of her age. The following notice of her death is from the Boston News Letter of June 17, 1717.

LITTLE COMPTON, 31*st May*.—This morning died here Mrs. Elizabeth Paybody, late wife of Mr. William Paybody, in the ninety-third year of her age. She was the daughter of John Alden, Esq. and Priscilla his wife, daughter of Mr. William Mullins. This John Alden and Priscilla Mullins were married at Plymouth in New England, where their daughter Elizabeth was born. She was exemplarily virtuous and pious, and her memory is blessed. She has left a numerous posterity. Her granddaughter Bradford is a grandmother.

They had thirteen children, two sons and eleven daughters. *Priscilla Pabodie*, the sixth daughter and seventh child, born January 15, 1653–4, married the Rev. Ichabod Wiswall, as is above related.

On one page of the family record of the Rev. John Robinson, the successor and son-in-law of the Rev. Mr. Wiswall, and in his own handwriting, is the following record of Mr. Wiswall's family. The first name seems to be that of the daughter by his first wife, already mentioned above.

Elizb. Wiswall was born Nov^{r} 1670.

Mr. Wiswall was married to his 2d wife [Priscilla Pabodie] 24 of 10, [Dec. 24,] 1679.

Mary Wiswall, born	4 of 8, [Oct. 4,] 1680.
Hannah	22 of Feb^{y} 1681–2.
Peleg	the 5th of Feb. 1683–4.
Peres	Nov^{r} 22, 1686.
Priss	July 25, 1690.
Deb	Nov^{r} 22, 1693.

Peres died May 7, 1692.
Mrs. Wiswall died at Plimouth, now Kingston, June 3, 1724.
Mr. Wiswall died July 23, 1700.

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For some further account of the children of Mr. Wiswall, the reader is referred to the Histories of Duxbury and Newton.*

Mr. Wiswall was a man of energy and piety; and during his ministry both the church and the town prospered. He was greatly assisted in the affairs of the church by Deacon John Wadsworth, a pious and humble man, whose highest aim was the welfare of the church. His age was about the same with that of the pastor; and he died only two months before the latter, May 15, 1700.

The slender salary of the minister became soon, of course, insufficient for the support of his family; and he was chiefly dependent on the liberality of a few. There were some, who refused to pay their just share of the contribution necessary for his maintenance. This state of things weighed upon his spirits. In 1685, soon after recovering from a severe illness, he addressed a letter to Gov. Hinckley, in which he laid before him various and weighty considerations, showing that ministers and their families ought to receive a sufficiency of support.† "It was a mournful reflection," he said, "when I thought what would be the condition of my family after my death. It was no small exercise in my sickness, to think y^{t} when my eyes were closed in death, their eyes would be forcibly kept open by streams of tears, in part because they must be turned out of doors, and could chalenge no habitation." He then proceeds to argue in behalf of a proper support for the ministry; and pleads, not for himself alone, but for all the ministers of the colony.

Nearly two years later, the town, at a meeting held Sept. 10, 1687, voted to increase his salary, provided he does not charge "those debtor that pay their proportions, for the neglect of those that refuse or neglect to pay their dews; p'vided that the town does addres themselves to authority for the obtaining of the whole." This was not passed, however, without oppo-

* Winsor, Hist. of Duxb. p. 180. Jackson, Hist. of Newton, p. 453.

† Hinckley was Governor of Plymouth colony. The letter is dated Nov. 6, 1685. Hinckley MSS. II. 12. See Winsor, p. 181.

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sition; and at the same meeting several townsmen remonstrated against it. About the same time a petition was addressed to the governor of Plymouth colony, "in order to get in Mr. Wiswall's erariges for the work of the ministry among us." In the following year, the pastor received a grant of the use of a tract of land known as "Bump's meadow."*

In 1689, Mr. Wiswall went to England, where he acted as agent for the colony of Plymouth, for the purpose of obtaining a new charter for the colony. Here he remained two or three years. At the same time, the Rev. Increase Mather of Boston was in England, as agent of Massachusetts for a like purpose. Mr. Wiswall did his best to obtain a distinct charter for Plymouth colony; and strenuously endeavoured to prevent the union of Plymouth with either New York or Massachusetts. On the other hand, Mr. Mather exerted himself to prevent a union with New York, and to obtain a charter for Massachusetts, Plymouth, and Maine united. In this he was successful, and Mr. Wiswall was baffled. During the progress of the negotiations in England, some slight feeling of animosity, it is said, arose between the two clergymen. This appears from their correspondence with Gov. Hinckley and others. After their return home, Mather used to taunt Wiswall with his defeat, familiarly calling him "little Weazel." Writing home from England after the matter was settled, he hopes that the "old Weazel will be content in his den." There is, however, no doubt, but that Mr. Wiswall was a true and devoted representative of the interests of Plymouth; and that he stood high in the esteem of that colony for his ability and integrity. Nor was he less highly esteemed also in Massachusetts; for although he acted in England as the agent of Plymouth colony only, yet the General Court of Massachusetts, in June 1694, voted him £60, as a gratuity for his services in a voyage to England.†

* Winsor, p. 182.

† This notice of Mr. Wiswall's visit to England is drawn mainly from Jackson's Hist. of Newton, pp. 453, 454; with a few additions from Winsor, p. 184. See also, for the negotiations, Hutchinson's Hist. I. p. 359 sq.

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In 1694, the town appointed a committee to give to Mr. Wiswall a deed of "the towne house" and "the land he now lives on." This house had been built by the Rev. Mr. Holmes, and now belonged to the town. At the same time, the town granted him "halfe y^e^ meadow called Rouse's meadow, y^t^ belonged to the ministry, to him and his heirs forever, and y^e^ use of y^t^ whole his lifetime." The same grant also covered two other pieces of land. The town appointed Mr. John Wadsworth and Capt. Jonathan Alden to give him a deed; but they dying without having done it, the town afterwards passed the following vote:

At a town Meeting held in Duxborough, May y^e^ 7th, 1700, Mr. Samuel Seabury and John Sprague were chosen to give Mr. Ichabod Wiswall a Deed of y^e^ land, which y^e^ Town did formerly grant unto him, in consideration that y^e^ Men which were formerly chosen to doe it, did neglect it.*

The deed was accordingly given, and bore date, May 20, 1700. At this time Mr. Wiswall acquitted the town of all arrears from 1678 to the end of 1694; and also gave the town a quit-claim deed of all other former grants.†

Two months afterwards Mr. Wiswall was called to his rest. He died July 23, 1700, in the 63d year of his age, after a ministry of twenty-four years. He was buried in the old (second) burying ground of Duxbury, near the southeast corner. His tombstone is the oldest in the cemetery. It is still clean and free from moss; and the inscription is perfectly legible, as follows:

Here lyeth buried
y^e^ body of y^e^
Reverend Mr.
ICHABOD WISWALL,
Dec'd July y^e^ 23,
Anno 1700,
in y^e^ 63d year
of his age.‡

* Copied by N. M. Davis, Esq. † Winsor, pp. 182, 183.

‡ This inscription I copied in 1844.—In July, 1857, I again visited the old cemetery in Duxbury. It lies on the north side of the main road leading from Kings-

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The will of Mr. Wiswall is dated May 25, 1700; and makes his wife his chief legatee. Inventory £351 15*s.*; including books, £60.*

Mr. Wiswall was greatly lamented by his people; among whom he had so long lived as a friend, adviser, and instructor. He had to struggle with difficulties; and for many years was a teacher of youth. He stood very high in the estimation of the whole community for his talents, piety, and incorruptible integrity. He was a sound preacher; though not remarkable for popular eloquence. He wrote much; and some of his compositions are highly creditable to him. His style was plain, though forcible and effective. He wrote a poem on the great comet of 1680; it is said to have been printed in London; and a copy is preserved in the library of the Massachusetts Historical Society.†

Mr. Wiswall is said also to have been famous as an astrologer, and to have predicted, while in England, the death of one of his children. This was probably Peres, who died in May, 1692.‡

Peleg Wiswall, the eldest son of Rev. Ichabod Wiswall, and the only one who survived him, graduated at Harvard College in 1702, and was for many years Master of the North Free Grammar School in Boston. He died Sept. 2, 1767, aged 84 years. He petitioned the General Court for a grant of land, in consideration of the suffering and services of his father in the cause of the Province; which petition was granted, and three hundred acres were assigned to him accordingly.§

This episode upon the life and ministry of the Rev. Mr. Wiswall is here not out of place. The descendants of his successor and son-in-law, the Rev. Mr. Robinson, are also Mr.

ton to Duxbury street. Its western side is skirted by a cross-road. This graveyard having been long disused, the surface of the ground is now covered with a thick coat of moss; into which, in a dry time, the foot sinks ankle deep. It would be much to the credit of the town, if they would cause this ancient resting-place of their fathers to be kept with more care and neatness.

* Jackson's Hist. of Newton, p. 454.

† Winsor, pp. 183, 184. Comp. Deane's Hist. of Scituate, p. 400.

‡ Winsor, p. 184. Jackson, Hist. of Newton, p. 454.

§ Jackson's Hist. of Newton, p. 454.

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Wiswall's descendants, and owe him a debt of reverence as their ancestor. Through his wife Priscilla Pabodie, they are also descended from John Alden and Priscilla Mullins his wife; and thus claim direct kindred with the pilgrims of the Mayflower.

The pecuniary troubles which hung around the ministry of Mr. Wiswall, arising partly from the backwardness of his people to make due provision for his support, and also partly from their suffering his slender income to fall greatly in arrears, were continued in like manner in the days of his successor; and finally, in consequence of the less yielding, and perhaps less discreet character of the latter, terminated in an unhappy rupture.

The Rev. JOHN ROBINSON, as we have seen, was invited to settle as pastor at Duxbury, Sept. 2, 1700. He seems to have soon entered upon the duties of this office; but was not ordained until November 18, 1702, more than two years afterwards. The following votes of the town refer to his call and settlement.*

At a Town meeting held at Duxborough upon y^e^ second day of September, 1700, y^e^ town voted to call Mr. John Robinson to y^e^ work of y^e^ ministry here; they also voted to give Sixty Pounds a year annually towards his maintenance in y^e^ aforesaid work, one halfe silver money and y^e^ other halfe Corn or Provision at y^e^ common Price; they also made choice of Mr. Seth Arnold, Mr. Edward Southworth, Mr. Samuel Seabury, and Mr. William Brewster, as their agents to acquaint Mr. Robinson with their proceedings herein, and also to discourse with him concerning his acceptance thereof, in order to his settlement amongst us in y^e^ aforesaid work of y^e^ ministry.

At a Town meeting in Duxborough upon the 19th day of May, Anno Dom. 1701, y^e^ said town voted to give Mr. John Robinson, in order to his settlement here in y^e^ work of y^e^ Ministry, Sixty Pounds in money; y^e^ said money to be raised by selling some part of y^e^ Town's Common land; y^e^ said money to be his, if he live and dy here in y^e^ aforesaid work of y^e^

* The first of these votes is given also in Winsor's Hist. of Duxbury, pp. 184, 185.—That and the others were kindly copied for me from the town records in 1846, by the late N. M. Davis Esq. of Plymouth.

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Ministry; but upon his removing from us he is to return y^e^ said money to y^e^ Town for their own use.*

June y^e^ 15th, 1702. At a town meeting y^e^ town voted to give Mr. Robinson y^e^ threescore pounds in order to his settlement, which was formerly given him; and y^e^ halfe of y^e^ meddow which formerly lay to y^e^ Ministry, y^e^ one halfe of which is given to Mr. Wiswall; and y^e^ improvement of y^e^ meddow which was offered to John Partridge in exchange, called Rouse's point; so long as he continues with us; y^e^ money and y^e^ first piece of meddow is his own perpetual, if he settle amongst us in y^e^ ministry, and take office in y^e^ church.

It would appear from these votes, that the delay in the ordination of Mr. Robinson arose from the backwardness of the town to grant what he regarded as an appropriate amount of settlement.†

In view of his approaching ordination, Mr. Robinson took his dismission from the church in Dorchester, Nov. 8, 1702, and united himself with the church in Duxbury.‡ The Rev. Mr. Danforth, pastor of the church of Dorchester, and a delegate, Elder Topliff, attended the council which ordained Mr. Robinson, Nov. 18, 1702. On that occasion the church in Duxbury renewed their covenant; "and so many were then joyned, as doubled the number of the fraternity."§

On the 31st of January, 1705–6, Mr. Robinson married Hannah Wiswall, second daughter of his predecessor in the ministry, by the second wife. She was born Feb. 22, 1681–2. Their union continued for nearly seventeen years. They had eight children: seven of whom lived to adult years. The fol-

* The sum here voted to Mr. Robinson as a *settlement* has been misapprehended by Winsor, as if it were for his annual salary. The latter had been fixed by the preceding vote. Compare also the following vote. Hist. of Duxbury, p. 187.

† It is also related, that in 1701 the town voted to purchase a convenient place for a parsonage for the use of the ministry; and Mr. Edward Arnold, Mr. Edward Southworth, and Ensign Samuel Seabury were appointed a committee to make the purchase. Winsor, Hist. of Duxb. p. 187.—This vote appears not to have been carried into effect, at least during the ministry of Mr. Robinson. The house and farm which he occupied were his own; and were sold by him on his removal from the town.

‡ This last circumstance appears from the minute of the council which dismissed Mr. Robinson in 1738. See below.

§ Dorchester Ch. Records.

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lowing is the family record, now before me, in the handwriting of Mr. Robinson.

January 31, 1705–6. I was married to my wife, H. WISWALL, now Robinson, per Col. Thomas.

My daughter MARY Robinson was born at Duxborough Feb^{y} 23, Anno 1706–7, half an hour past 4 of the clock in the morning, being Lord's day. And was Baptized April 13, 1707.

My second daughter, HANNAH Robinson, born Nov^{r} 2, 1708, about 11 of the clock in the morning of the 3d day of the week. And was Baptized Jan^{y} 9, 1708–9.

My third daughter, ALETHEA Robinson, was born May 26, 1710, about 8 of the clock in the morning. And was Baptized July 2d.

My fourth daughter, BETTY Robinson, was born Sept. 28, 1712, about 7 of the clock in the morning, being the Lord's day. And was Baptized six weeks after.

My son, JOHN Robinson, was born April 16, 1715, about 3 of the clock in the morning, being Saturday. And was Baptized about six weeks after.

My second son, SAMUEL, was born July 10, 1717, being Wednesday, about three q^{rs} past 6 at night. And was Baptized Sept^{r} 1, 1717. And died Decem^{r} 10th following, between 12 and 1 in the morning.

My fifth daughter, named FAITH, was born Decem^{r} 13, 1718, hora 2da P. M. being Saturday. And was Baptized April 5, 1719.

My third son, named ICHABOD, was born Decem^{r} 12, 1720, about 4 of the clock in the afternoon, being Monday. And was baptized May 14th following, having been dangerously ill all that time.

On comparing these names, it seems probable, that the eldest daughter, *Mary*, was so named after her paternal grandmother, the wife of Samuel Robinson; and the second, *Hannah*, after her own mother. Of the sons, *John*, the eldest, was so named after his father; *Samuel*, the second, after his paternal grandfather; and *Ichabod*, the third, after his maternal grandfather, the Rev. Ichabod Wiswall.—An idea has prevailed among some of the descendants of Ichabod Robinson, that he was so named as having been an infant at the time of his mother's death. But the record shows, that he was nearly two years old when that event took place, and had already been baptized a year and a half before her decease.

The conjugal life of Mr. Robinson appears to have been happy; his wife is always spoken of as virtuous, intelligent,

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and beloved. A sad history is connected with her and her eldest daughter Mary. Having embarked at Duxbury on board of a small coaster plying between that place and Boston, the vessel in a sudden tempest was upset near Nantasket beach, and both mother and daughter were drowned. A young student of Harvard College, Mr. Fish of Duxbury, likewise perished. This happened Sept. 22, 1722. The body of the daughter was soon recovered; and was buried in the southeast corner of the old cemetery of Duxbury, near the grave of her grandfather Wiswall. The following is the inscription on the tombstone: *

Here lyeth y^e^ Body of
Mrs MARY ROBINSON,
Daugh^r^ of y^e^ Rev. Mr John
Robinson of Duxbury
& Mrs Hannah his Wife.
Drowned with her Mother
in y^e^ passage from Duxbury
to Boston, Sept. 22, 1722,
Ætatis 16.

Then are they quiet, because they are at rest. Ps. 107, 30.†]

The body of the mother was not recovered until six weeks afterwards; when it was found by the natives, at Provincetown, on the extremity of Cape Cod, in what is still called Herring Cove, a little within Race Point.‡ It was interred in the public cemetery the next day. The body was identified by papers found in her stays; and by a gold necklace, which was concealed by the swelling of her neck. This necklace was long

* Copied by me in 1844.

† The true reading of Ps. 107, 30, is: "Then are they glad because they be quiet." Whether the singular variation on the stone is to be ascribed to the minister or the stonecutter, is uncertain. It is not found in any of the earlier English versions; nor is it borne out by the Hebrew.

‡ Mr. Deane says: "at Race Point, Cape Cod;" Hist. of Scituate, Bost. 1831, p. 400. Herring Cove is a long reach of coast, slightly indented, beginning a little southeast of Race Point. See the Government Map and Chart of Cape Cod.

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preserved by her descendants.* A gold ring, which she wore on her finger, was lost; plundered probably by the natives, who had cut off the swollen finger in order to obtain the ring. A monument, an ordinary tombstone, was erected over her grave, with an inscription by her husband, similar to that on the daughter's stone, and closing with this sentence from the Psalms: "So he bringeth them into their desired haven."† This monument was renewed about twenty years ago, by her grandson, Col. Trumbull the painter; but it has since disappeared.‡

Mr. Robinson made the following entry, relative to this sad event, in his family record:

*Sept*r 22, 1722. My dear, pious, vertious, Loving wife, Hannah, and my dear and lovely Daughter, Mary Robinson, were both of them drowned in the sea near Nantasket Beeche; a most astonishing blow to me and mine! The Lord sanctifie it to us, and support us under it!—The corps of my Daughter was brought home and interred, Septr 27.—October 30th, the corps of my dear wife was found ashore at Cape Codd, near a place called Herring Cove; and was decently interred the next day, Oct. 31, 1722. Help, Lord!

This overwhelming bereavement of Mr. Robinson and his family excited deep sympathy throughout the community. An elegy, not indeed of the highest order of poetry, was composed by the Rev. Nathaniel Pitcher, then minister at Scituate; which appears to have been extensively circulated, as printed on a single sheet. I venture to insert it here.§

* It was last in the possession of Mrs. David Trumbull of Lebanon; by whom, as I have been informed, it was dropped into the box on occasion of a contribution for some benevolent object.

† Ps. 107, 30. Hist. of Scituate, p. 400.—It thus appears, that the first part of the verse, Ps. 107, 30, incorrectly quoted, was placed on the tombstone of the daughter in Duxbury; and the latter part on that of the mother in Provincetown.

‡ For the disappearance of the monument of Mrs. Robinson, see Appendix B.

§ See Deane's Hist. of Scituate, p. 398.—In 1844 I saw a copy of the original printed sheet, then in the possession of the Rev. Zephaniah Willis of Kingston, Mass.

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ELEGY upon the sudden and surprising departure of Mrs. Hannah Robinson, Ætatis 41, late Consort of the Rev. Mr. John Robinson, who with her daughter Mrs. Mary Robinson, Ætatis 16, perished in the Mighty Deeps, Sept. 22, 1722.

Inspire my Muse! Ye lofty Beams of Light,
In trembling airs perfume the sable Night;
Tread soft, while we relate the Tragedy,
Performed by Him who dwells and rules on High.
Let thundering billows in due concert meet,
And raging winds and waves each other greet,
And all th' obsequious Elements combine,
To pay Devotion to the Will Divine,
Of Him, whose Infinite and matchless sway,
The proudest of Created Powers obey.
Behold the ghastly visage of each face,
Besmear'd with Griefs, deep mourning in each place;
Not one without a tear upon the Hearse
Of the bright subjects of my Fainting verse.

REV. SIR,

Can Heart conceive, or Tongue express your grief?
Can any hand but Heaven's give relief?
Who wounds and heals, who kills and keeps alive,
And when depress'd, makes Grace to live and thrive.
Behold bright Sovereignty in clear Displays
Turning your Halcion into Gloomy days;
Your Nuptial Knot the fatal Stroke unty'd,
By Heaven's Decree, on the Atlantick wide;
The Noisy Waters, on the Seas that move,
Which cannot quench the streams of Boundless love,
Translated yours unto the joys above,
Transported far beyond all Fears and Harms,
Guided by Angels to their Saviour's arms.
You could not close your Vertuous Lady's Eye;
You must not see your dearest Consort dye,
Nor her expiring, gasping agonies,
Nor listen to her fervent Farewell cries.
Bright Hannah's prayers for you are swiftly gone
On Eagle's wings, up to the Sapphire Throne,
And you are left to grieve and pray alone.
One of the Gowned Tribe and Family,
Of bright descent and Worthy Pedigree;

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A charming daughter in our Israel,
In vertuous acts and Deeds seen to excell;
As Mother, Mistress, Neighbour, Wife, most rare;
Should I exceed, to say beyond compare?
Call her the Phœnix, yet you cannot lye,
Whether it be in Prose or Poetry.
For Meekness, Piety, and Patience;
Rare Modesty, Unwearied Diligence;
For Gracious Temper, Prudent Conduct too,
How few of the fair sex could her outdo?
Beloved of all while living, and now dead,
The female Hadadrimmon's* lost their head.
Her precious Daughter bears her company,
Taking her flight up to the joys on High
To dwell and feast with her eternally.
God's Will is done. 'Tis duty to resign
Yourself and all unto the Will Divine:
You often pray'd, "God, let thy Will be done!"
Still do so, now your dearest Ones are gone.
If your Great Sovereign takes but his own due,
You are obliged to Him, not He to you.

May God Almighty sanctify this frown,
To the bereaved Family and Town:
May the tender brood, under your mateless wing,
When Clouds are passed over, chirp and sing.
May you, Sir, fill the Consecrated Place,
With purest doctrines and displays of Grace,
Till you have run and finished your Race;
That when your dust shall unto dust go down,
You may receive the Bright and Massy Crown;
And with your Dearest Ones enhappy'd be,
In light above, Throughout Eternity.

N. P.

Of the Mr. Fish, who perished at the same time, no further definite memorial has come to my knowledge. Yet I have heard the half-traditional report or suggestion, that he and Mary Robinson were engaged to be married; and were on their way to Boston to procure articles for the wedding. This seems improbable; seeing she was not yet sixteen years old, and he a student in college. And further, had such a relation

* Compare 2 Kings xxiii. 29; Lam. v. 16; and Zech. xii. 11.

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existed between them, or between her and any one, it would have deepened the public sympathy; and some allusion to it could hardly have failed to have been made, in the various accounts of the catastrophe.

The ministry of Mr. Robinson was long; and for more than thirty years was comparatively quiet. Its close was less happy. "Tradition speaks of him as a man of extraordinary powers of mind and accomplishments of eloquence." * He was a man of learning for his day; and possessed an extensive and valuable library, comprising the best works of the leading English divines of the seventeenth century. The books "appear to have been selected with good judgment; and would most conclusively evince, that the proprietor was possessed of a polished taste." † Several of the books, in English binding, and marked with the date of 1699, are still in the hands of his descendants. The number of volumes must have been large, as he divided up his library in his will among four of his children. He seems to have encouraged literature; and was himself a subscriber for *six* copies of Prince's Annals, before its publication.‡

As a preacher he was sound in his discourse, and sententious in his arguments. His sermons were usually written out in full, in a tolerably legible hand. Quite a number of his manuscript sermons are in my possession. Some of them are very long, forming almost a treatise upon a single text. These probably occupied several Sabbaths in the delivery. Among the sermons is one delivered by him in April, 1705, on occasion of the national thanksgiving for the victory gained at Blenheim the preceding year. On another is noted, that it was preached on the Lord's day, when during the service he received intelligence of the death of his wife and daughter by drowning. He was remarkable for his occasional sermons and texts; § and the occurrence of great events or unusual phe-

* This is the remark of Mr. Deane, History of Scituate, p. 400.
† MS. Lett. of A. Woodward M. D. Oct. 24, 1855.
‡ New England Hist. and Genealog. Register, Vol. VI. 1852, p. 197.
§ This remark, and all that follows on the character of Mr. Robinson, as well as the anecdotes, are mainly drawn from Winsor's Hist. of Duxbury, Bost. 1849,

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nomena afforded themes to his liking, which he would treat in a manner as eccentric as characteristic. He seldom exchanged pulpits with his brethren in the ministry.

He was a man of great eccentricity of character, which manifested itself on many occasions. He was impetuous, sometimes violent, and not always polished in his modes of expression. It is related, that he always appeared in the pulpit in a short jacket; and in consequence of this, as well as of his baptismal name, he was familiarly and irreverently spoken of as "Master Jack." It is said also, that he never wore an outside garment.*

Mr. Robinson lived in a two-story house on a rising knoll, a little northeast of the present residence of Captain Richardson. He had for a near neighbour one Josiah Wormall, with whom he lived in perpetual strife and turmoil; and whom he was accustomed to denominate *Allworm*, or *Wormwood*, according to circumstances. Wormall usually went to church in a leathern apron, smoking his pipe until he reached the door of the meeting-house. On one occasion, having deposited his pipe in the pocket of his coat before extinguishing the fire within it, he walked up the broad aisle with due solemnity, leaning on a gigantic staff; and having taken a seat directly before the pastor in the "old men's long seats," he fixed his gaze through his shaggy eyebrows upon the preacher. It was, however, but for a moment; for suddenly springing from his seat with a stare of consternation, and seizing the skirt of his coat all on fire, he rushed from the house. "There," cried Mr. Robinson with imperturbable gravity, "there, brethren, neighbour Wormall comes smoking into the house, and he goes smoking out." At another time, as Wormall sat looking

pp. 189, 190. Winsor derived his information chiefly from manuscript Notes of the Rev. Benjamin Kent; who was pastor in Duxbury from June 1826 to June 1833. This gentleman appears to have exerted a very commendable diligence, in collecting the historical and personal traditions of the town.

* My father used to tell of a clergyman of about that period, (and I am not sure that it was not his own grandfather,) who never had a fire in his study even during winter. When asked how he could hold out during the severe cold, his reply was: "When I feel cold, I go to the kitchen and take a *welding* heat, and then go back again."

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up from his place, mimicking in miniature the gestures of the preacher, and pouting occasionally at what he deemed heretical doctrines, Mr. Robinson suddenly paused, looked down upon his auditor and audience, and said: "Brethren, I've done! If you will follow me to my house, I will preach. But I cannot and will not preach here, while that man sits grinning at me." He instantly left the pulpit; but was followed by Pelatiah West, one of the congregation, who gave him on the door-step the anxious assurance: "Why, Parson Robinson, I would not have left the meeting-house, if the devil had been there!" "Neither would I," was the ready response.

On another occasion, Pelatiah West wrote the following lines and handed them to one of the deacons, to be read and sung line by line, as was then the custom. They had reference to some alleged or probably misrepresented sentiment of Mr. Robinson:

"He that doth bring the fattest pig,
And eke the goose most weighty,
He is the independent Big,
And eke the saint most mighty.

"But he that doth withhold his hand,
And eke shut up his purse,
The Lord shall drive him from the land,
And eke lay on his curse!"

After an earthquake, which happened during his ministry, Mr. Robinson was visited by one of his people, who found him apparently in much distress. In answer to an inquiry he said: "Neighbour, you know there has just been an earthquake, and I must preach about it. But I don't know what to do. I've no book that says a word about earthquakes." He preached, however, on the next Sabbath; and two such sermons, his people said, were never delivered.

In a case like the following, he probably well knew whom he had to deal with. When a member of his church once

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called upon him, he appeared to be in a meditative mood; and some questions being asked, he replied: "This morning I got up and went out of doors, and saw a hawk in the sky, a large hawk, and," he added with a look of assurance, "that dog sat upon his tail." This story was followed by another equally marvellous. The visitor expressed his astonishment, and even ventured to hint his disbelief. "Ah!" said Mr. Robinson, "no one can believe any thing here without it is miraculously wrought before him." "Surely," replied the other, "one must be in a great delusion to believe a lie." Here the matter dropped. Not long after, at a meeting of the church, Mr. Robinson was called upon, in their presence, to explain the strange stories he had related. He rose, and remarked with an air of indifference: "Disbelieve it, if you please; but I know that dog sat upon his tail." "Upon the hawk's tail?" asked some one. "No," rejoined Mr. Robinson with emphasis, "upon his own tail, of course."

Another anecdote is likewise characteristic. Having at one time applied for an increase of salary, one of his most bustling parishioners, who doubtless thought he had enough already, thus addressed him: "Well, Parson Robinson, what do you want now? You know we have raised your salary once; and, besides that, we have given you the improvement of Hammer Island, and upwards of thirty acres upland in Weechertown. Isn't that enough?" "Ah, yes," replied Mr. Robinson, "Hammer Island! and I've mowed it too this year, and I don't want a better fence around my corn-field, than one windrow of the fodder it cuts. My yearlings will come up to it, and smell of it, yes, smell of it, and then run and roar! Weechertown? thirty acres in Weechertown? Why, if you were to mow it with a razor, and rake it with a fine-tooth comb, you wouldn't get enough from it to winter a grasshopper."

Of a like character and spirit are the farewell words, which he is said to have addressed to the town on his departure: "Neighbours, I am going, never to return; and I shake off

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the dust from my feet as an everlasting testimony against you, vipers as ye are!"

After all these anecdotes, it would be unjust to Mr. Robinson not to insert here the testimony of one who of course knew him well, and who was eminently capable of forming a correct estimate of his character: "He was a learned and sound divine; laborious and faithful in his Master's vineyard. In civil life he was just, generous, of a cheerful and pleasant disposition, and a faithful friend." *

We have seen above, that the delay of the ordination of Mr. Robinson was occasioned, apparently, by the backwardness of the people in providing a "settlement," as it was called. Mr. Robinson was then thirty years of age; the son of a father well off in the world; he had received a college education, and was the possessor of a good library. No doubt his sixty pounds a year, with a settlement of like amount, was sufficient for his support under the circumstances. But when he married, and became the father of eight children, it is just as obvious, that his salary was quite inadequate for the support of such a family. Even Goldsmith's curate, who was "passing rich with forty pounds a year," † was not blessed with a wife and eight children. Hence it was natural and just, that Mr. Robinson should ask for an increase of salary; which, it would seem, from one of the preceding anecdotes, was granted him; but the amount is not known. He received also, at various times, grants of lands, the use of which he was to enjoy during his ministry.‡ These, of course, reverted to the town on his dismissal. His father died in 1718; and this son, doubtless, received his portion of the estate; probably in money or in obligations for money; since the landed property in Dorchester remained in the possession of his elder brother Samuel.

The first traces of the pecuniary difficulties, which after-

* See the obituary notice from the Boston Newsletter, given below; written, in all probability, by his son-in-law, the first Gov. Trumbull of Connecticut.

† Goldsmith's Deserted Village. Forty pounds sterling are just equivalent to £60 New England money.

‡ See the anecdote on p. 33; also the third vote on pp. 23, 24.

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wards arose between Mr. Robinson and his people, and embittered the last years of his ministry, begin to appear in the year 1736. It is stated, that his salary for that year was £120.* There must be here, I think, some misapprehension; for such a sum is much beyond the amount paid at that time by any country parish in New England to their minister. Many years later the celebrated Dr. Bellamy was satisfied with £80. It seems not improbable, that the £120 (if that sum was really allowed him) was intended to cover not only salary, but also a certain amount as a set-off against other claims, perhaps for interest on former arrearages.

That such arrearages had been for some years accumulating, appears from the record of a town meeting held March 14, 1737, when "the town chose Edward H. Arnold, Col. John Alden, Mr. Joshua Soule, Samuel Weston, and John Wadsworth, a committee to treat with Mr. Robinson, concerning the making up of his salary, about which there is an action depending at the next Superior Court."† In that action, it appears, Mr. Robinson obtained judgment against the town, the very next month, for £412 10s. 6d.‡ This amount implies arrearages running back through quite a number of years.

On the 2d of June, 1737, Mr. Robinson laid before the church a proposition for a dismissal. This is sufficiently set forth in the following preamble and vote of the town, on the 3d of August following:

"Whereas there was a church meeting in and by y^e^ church of Christ in Duxborough, on y^e^ second day of June, 1737; and then the Rev. Mr. John Robinson their Pastor declared, that if y^e^ town and church would give him a dismission from his Pastoral office from among them, he would accept of it. And at a town-meeting in Duxborough, August y^e^ 3d, 1737 y^e^ town voted to accept of y^e^ above s^d^ Mr. Robinson's proposal."§

* Winsor, Hist. of Duxb. p. 187.
† Winsor, p. 187.
‡ See his receipt, given below, dated Nov. 11, 1739.
§ MS. copy from N. M. Davis, Esq.

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This was the vote of a majority, who took sides against Mr. Robinson. There was, however, much diversity of opinion in the meeting; and a number of the most respectable inhabitants entered a protest against the whole controversy. The protest was signed by Samuel Alden, Joseph Soule, Philip Delano, Philip Chandler, John Wadsworth, and Samuel Chandler. After much contention, the meeting finally appointed a committee to try to make an agreement with Mr. Robinson.*

The attempt appears not to have been successful. The party opposed to Mr. Robinson, which now had the upper hand, seem to have been determined to drive him from the ministry. No further entry is found until December 5, 1737, when it was voted "to pay the difference between Mr. Robinson and the town, and also the present year's salary, *if he will leave the ministry.*" These proceedings were sent to Mr. Robinson, who at once returned the following answer:

Duxb. Decem^{r} 5, 1737. In answare to y^{e} above vote, I promise to comply therewith, if y^{e} town will make my salary for y^{e} current year £170,† and y^{e} which forthwith payed and y^{e} church will give me a dismission. JOHN ROBINSON.

The meeting then, in view of this compromise, voted to pay him £412 6s. 10d.‡ (which, however, was not paid until the November following,) and the present year's salary. They also desired him to preach on the next Sabbath as formerly.§ As to the £170 spoken of as *salary* in Mr. Robinson's note, I must here, as before, regard the term 'salary' as used in a broad sense, so as to cover other claims.‖

It would seem, however, that among the better class of the community there was strong opposition to the violent

* Winsor, Hist. of Duxb. pp. 187, 188.

† The "current year" appears to have been reckoned from November, the month in which Mr. Robinson was settled.

‡ This is probably a clerical error, for the £412 10s. 6d. specified in the judgment of the court.

§ Winsor, p. 188.

‖ See the remarks on page 35, at the top.

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course of the majority, and a desire that Mr. Robinson should remain in the pastoral office. On the 16th of December, eleven days after the preceding meeting, the following protest against the proceedings of the majority was presented :*

We the subscribers, inhabitants of y^e^ town of Duxborough, being sensible of the Troubles and Contentions in y^e^ s^d^ town by reason of a party that are not willing to pay our minister, viz. y^e^ Rev. Mr. John Robinson, so much in value as our engagement was to him as to his yearly salary, when he first settled among us; nor to comply with y^e^ judgement of Court relating thereto; nor any other wayes to agree with him about y^e^ same; but still are going on in their Contentions, which have occasioned great charge upon y^e^ s^d^ town, and is likely to occasion more, if speedy care be not taken to prevent.

We therefore, whose names are hereunto written, do hereby declare our aversion to y^e^ maintaining y^e^ s^d^ Contentions, and do protest against paying any further charge which may be brought on y^e^ s^d^ town by such Contentions; and do declare our willingness to comply with y^e^ judgement of Court relating to y^e^ above s^d^ salary, and to pay our parts of what yet remains due concerning y^e^ same, so that s^d^ Minister may be well supported, and encouraged to continue in the work of y^e^ Ministry among us.

Signed by Joseph Soule, Isaac Peterson, Ebenezer Sampson, Moses Simeons, Pelatiah West, Philip Delano, Joshua Soule, John Simons (his mark), Amasa Turner, John Sprague jr. Thos. Southworth, Nathanael Fish, Joshua Cushman.

This protest seems to have been of little avail. Either the neglect of payment on the part of the town, or some other like cause, renewed the contention. Mr. Robinson, as we have seen, was not unwilling to receive a dismission. At a town meeting, held July 5, 1738, a communication was received from him, stating "that he did not look upon himself as y^e^ minister of Duxborough; but that he was dismissed by a result of an ecclesiastical council, and said that he would be no hindrance to them in procuring another minister."† What council is here referred to is unknown. Perhaps Mr. Robinson meant only, that in his own view he was *as much* dismissed as if by an ecclesiastical council. Or if there was an

* This protest is in the MS. Coll. of Rev. Benjamin Kent. See Winsor, p. 188

† Winsor, p. 188.

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actual council, it was probably *ex parte*, and therefore disregarded by the town. But there is no other trace of any such council; and the fact that a mutual council was afterwards regularly called, seems to imply that none had been invited before.

The majority now had every thing in their own way. On the 7th of August a committee was chosen to make up accounts with Mr. Robinson "from the beginning of the world to the present day."* These few words exhibit the *animus* of the majority; but they also imply, very definitely, that there had been unsettled accounts and arrearages of long standing. Another meeting was held on the 25th of September, and was adjourned to the 3d of October; at which latter time the following vote was taken:

At a town meeting held at Duxborough October y^e^ 3d, A. Domini 1738, by an adjournment from Sept. 25th, 1738. The said town voted, that they would not have any thing to do with y^e^ Rev^nd^ Mr. Robinson as their ecclesiastical minister or pastor in s^d^ town; and further, that y^e^ s^d^ town will not pay y^e^ s^d^ Mr. Robinson any salary ever since he left off y^e^ work of the ministry and preaching y^e^ Gospel in s^d^ town, declaring solemnly that he was not y^e^ minister of Duxborough, and that y^e^ s^d^ town might proceed to get another minister to supply y^e^ pulpit. he would be nothing against it; and then y^e^ s^d^ town voted, that they would join with y^e^ church in procuring an ecclesiastical council to dismiss Mr. Robinson from his pastoral office in y^e^ s^d^ town.†

The meeting was adjourned to the 19th of October, when the following violent measure was adopted by vote, and recorded:

Town meeting held at Duxborough by an adjournment till October y^e^ 19, 1738. Then y^e^ town voted, that ther meting hous should be shut up, so that no parson should open y^e^ same, so that Mr. John Robrson of Duxborough may not get into s^d^ meting hous to preach anay more, without orders from the town.‡

That this vote was the effect of malicious passion and folly,

* Winsor, Hist. of Duxb. p. 189.
† Copied by N. M. Davis, Esq. Winsor, ibid.
‡ Copied by the same. Winsor, ibid.

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is apparent from the preceding protest; as also from the proceedings and result of the mutual council, which convened at Duxbury Nov. 10th, 1738, and consented to the dismission of Mr. Robinson, because of his age and infirmities, "*and for no other reason.*" This last paper is now before me; having come into my possession in the summer of 1856. It is a certified copy of the decision of the council, which was put into the hands of Mr. Robinson; the original, with the autographs of the signers, having doubtless been delivered to the church.

An Ecclesiastical Council, consisting of the Elders and Delegates of five churches, viz. the South and North Churches of Scituate, the Church of Pembroke, the Church of Kingston, and the Second Church of Plymton, met at Duxborough on Nov^ber^ the 10th, 1738, at the Desire of the Rev. Mr. John Robinson, Pastor of the Church there, and of Benjamin Alden, James Arnold, Gamaliel Bradford, William Brewster, and Thomas Prince, a Committee for the said Church and Town, in order to the Dismissing of the said Mr. Robinson from his Pastoral Relation to the Church and Town of Duxborough; he being (as he declares in the Letters sent on this occasion to our several Churches) by Reason of age and infirmities made incapable of performing any longer the work of the ministry.

The Elders and Delegates of the before named churches, having formed themselves into a Council, asked Direction of God, and maturely weighed the case laid before them, came to the following *Result*, viz.

That it is the advice of this Council, that the church of Duxborough do grant to the Rev. Mr. John Robinson a *Dismission* from his Pastoral charge over them, and give him also a *Recommendation* in the following words, viz.

"Whereas our Rev. Pastor Mr. John Robinson manifested his desire to us, some years past, of being dismist from his Pastoral Care and Charge over us, by reason of his age and bodily infirmities; and hath lately renewed his Request, for the same Reasons; we, the church, have taken it into serious consideration, and think it proper to grant his request; and do hereby Dismiss him from his Pastoral office over us, and Relation to us as a *Brother;* and recommend him to the Communion and Fellowship of the Churches of Christ, wherever the Providence of God shall lead him, and to the work of the ministry also, as being well qualified with ministerial Gifts and Graces, in the Exercise of which we have many years rejoyced, and should be glad if we could enjoy them as in years past; and wishing that his health may be restored and confirmed, and himself made further serviceable in the Church of Christ, we subscribe our names, etc."

And this Council does, so far forth as concerns them, concur with the

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said Church in Dismissing the said Mr. Robinson from his Pastoral Charge over them, for that (as he hath declared before the Council) he is by reason of age and infirmities incapable of any longer performing the work of the ministry, *and for no other Reason;* * and we do recommend him to the work of the ministry in any other place, in case his health should be restored, as we earnestly wish it may.

NICHOLAS SEVER	NATH'L EELS, *Moderator.*
DAVID CLAP	DANIEL LEWIS
BARNABAS SHURTLEIF	JOSEPH STACY
WRESTLING BREWSTER	SHEARJ BOURN
JACOB MITCHELL	OTHNIEL CAMPBELL

A true copy,

Attest, D. LEWIS, *Clerk.*

On the day after this action of the Council, Mr. Robinson gave the town the following receipt for the sum awarded to him by the court :

Received of the town agents £412 10s. 6d. by judgement of the Court of Assize, in April, 1737.

Nov. 11th, 1738. JOHN ROBINSON.

This sum the town had voted to pay, nearly a year before, as also the salary of the current year.† Whether the latter was ever paid, does not appear from any record hitherto discovered.

Thus terminated Mr. Robinson's official ministry of thirty-six years. He had resided in Duxbury thirty-eight years ; but the ties which bound him to the place were now sundered. His four surviving daughters were all married, and gone from him. Only his two sons remained, and were unmarried. Two of his daughters resided in the town of Lebanon, Conn. and thither, it would seem, he had already made preparations for removing, in view of the anticipated close of his ministry. By a deed dated January 11, 1736, he had conveyed to Isaac Samson lands lying in the neighbouring town of Middleboro'

* These words are underscored in the original.
† See vote of Dec. 5, 1737, p. 36, above.

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for a consideration amounting to £1,380.* He afterwards purchased of his son-in-law, Mr. Trumbull,† two tracts of land lying in Lebanon, in the parish of Goshen, where the husband of his daughter Elisabeth was pastor. The conveyance is dated May 12, 1737 ; the consideration was £1,500.‡

Accordingly, in the spring of 1739, Mr. Robinson removed to Lebanon, with his two sons. He sold his homestead in Duxbury, containing sixty-six acres, more or less, to Robert Standford, for £800 ; including house, fencing, orchards, barn, etc. The deed was dated May 17, 1739. The land is described as bounded, north, by lands of Josiah Wormall ; south, by lands of George Partridge ; east, by Salt bay ; and west, by former common land of Duxbury.§—Whether Mr. Robinson had intended to reside on his land in Goshen, does not appear. But if so, he changed his mind ; and after another year, purchased of John and Israel Woodward, for £1,700, a homestead and wood lot in Lebanon itself. The former, containing ninety-six acres, was situated on the east side of the wide central street, half a mile or more north of the meeting-house ; and was later the residence of the second Gov. Trumbull. The conveyance bears date January 10, 1740-1.‖

Here Mr. Robinson passed his few remaining years, apparently in quiet ; although no memorials of his personal history during this period remain. The lands which he thus purchased, show that he was in possession of a large real estate ; and the recorded inventory of his personal property, after his decease, exhibits bonds, notes, and judgments, to an amount of about £2,800. The total amount of the specifications of property in his possession at this time, is about £6,000, or $20,000. It is very obvious, that he did not lay up this sum in any connection with his salary and settlements in Dux-

* Plymouth Records.—Nov. 19, 1730, he had likewise conveyed to Eben^{r} Barrows land in Middleboro' to the amount of £138.

† Afterwards the first Governor Trumbull of Connecticut. At this time, and for years afterwards, he wrote his name *Trumble*.

‡ Lebanon Records.

§ Plymouth Records, B. 33, pp. 28, 29.

‖ Lebanon Records.

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bury. We may therefore reasonably infer, that at least the larger portion of it was received, by inheritance, from the estate of his father.

However desirous he may have been of receiving what was due to him, Mr. Robinson appears not to have been niggardly in the use of his property. His fine library, and his subscription for six copies of Prince's Annals, go far to contradict such an idea. There was also in his house quite an array of silver tankards, cups, porringers, and casters. Some of these I have seen, still in the hands of his descendants. Yet he gave his two sons only the most ordinary education of the time. It is not certain, however, that they would have been much profited, had they been sent to college. Their turn of mind was not literary.

In 1743, probably in order to relieve himself from further care, Mr. Robinson conveyed all his real estate in Lebanon to his two sons, in consideration of "love and affection." To John, the elder, was given one or both of the tracts in Goshen; which he sold a few years later for £1,650. Ichabod, the younger son, who appears also to have been the favourite, received the homestead.* With him his father continued to reside.

The disease of which Mr. Robinson died, diabetes, is usually protracted in its nature; but he appears to have suffered little until a short time before his decease. He died Nov. 14, 1745, aged seventy-four years. A sermon was preached at his funeral, from Gen. 47, 9, by the Rev. Solomon Williams, then pastor of the church in Lebanon. Mr. Robinson was interred in the old cemetery of Lebanon; on the hillside not far below the vault of the Trumbull family. The grave-stone is much covered with moss, and some portions of the lettering are thus rendered almost illegible. The inscription is as follows:

* The deeds bear date April 11, 1743, and Dec. 13, 1743. Lebanon Records.—It was probably at this time, that Mr. Robinson likewise conveyed to his son Ichabod a cedar swamp, which still remained to him in Duxbury. It was conveyed by Ichabod Robinson, after 1793, to his son John; by whom it was ultimately sold.

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Here lies the body of the
REV^d MR. JOHN ROBINSON,
late Pastor of the Church of
Christ in DUXBURY; which charge
having faithfully and laudably
sustained for the space of
39 years, he removed to
LEBANON, where he changed this
life for a better, Nov^r 14^th,
A. D. 1745. Æt. 74.

Sic Pater, sic O, numerare fluxæ
Nos doce vitæ spatium, caducis
Mens ut a curis revocata veri
Lumen honesti
Cernat.— *Buch'n Psal.**

In the Boston Weekly Newsletter of Nov. 28, 1745, appeared the following obituary notice of Mr. Robinson. There is every reason to suppose that this notice, and also the preceding epitaph, are both from the pen of his son-in-law, Gov. Trumbull.

Lebanon in Connecticut,
Nov. 16th.

This Day was decently interred the Body of the REV. MR. JOHN ROBINSON; who after about a Fortnight's illness of the Diabetes, deceased on the 14th inst. Æt. 74.—He was born in Dorchester; and educated in Harvard College, Cambridge. At his first setting out in the Evangelical Ministry he was sent to preach the Gospel at Newcastle in Pennsylvania; from whence, after some time, he returned to his Native Country, and in the year 1700† was ordained to the Pastoral Office over the Church of Christ in Duxbury, where he continued till the year 1739; when by reason of bodily weakness, and some Difficulties arising on Account of a civil Contract between him and the People, he was dismissed from his Pastoral relation to them, by a Council of the Neighbouring Churches, with a fair Recommendation.—After which he removed with the Remainder of his Family to Lebanon; where he had several of his Children comfortably and creditably settled; among whom he spent the Remainder of his days.—He was a learned and sound Divine; laborious and faithful in his Master's Vineyard. In civil life he was just, generous, of a cheerful and pleasant

* From Buchanan's version of Ps. 91, 12.
† We have seen above, that he was *called* in 1700, but *ordained* in 1702.

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Disposition, and a faithful Friend.—His Funeral Sermon was preached by the Rev. Mr. Solomon Williams of Lebanon, from Gen. 47, 9.

The will of Mr. Robinson was executed Nov. 8, 1745, six days before his death; and was proved and recorded on the 10th of December. The following is an authentic copy:*

WILL OF REV. JOHN ROBINSON.

In the name of God, Amen. This 8th day of November, 1745, I, John Robinson of Lebanon in y^e^ county of Windham and Colony of Connecticut in New England, being sick and weak in body, but of sound mind and memory, thanks be given unto God; being sensible of my own mortality, and knowing that it is appointed unto all men once to die; Do make and ordain this my last Will and Testament. That is to say:

Principally and first of all I give and recommend my soul to God, who gave it; and my body to the earth, to be buried in decent Christian manner, at the discretion of my Executors; in certain hope of the Resurrection to Eternal Life through the merits and by the mighty power of Jesus Christ our Redeemer, the Lord of y^e^ living and y^e^ dead.

And as touching such worldly Estate, wherewith it hath pleased God to bless me in this life, after all my just debts and funeral expenses are paid, I give, demise and bequeath y^e^ same in y^e^ manner and form following:

Impr. To my eldest son, John, I give one quarter of my Books; my Gold buttons; my Gun and Cane; and meanest bed and furniture for it; and my pewter Alembic and Hatchet; and my Riding Rod and a silver porringer.

Item. To my son Ichabod, I give my best Bed and Curtains and other furniture belonging to it; as also my silver Tankard and two silver Spoons; and one quarter of my Books.

Item. To my daughter Alethea Stiles, I give one quarter of my Books; and one hundred pounds money, old tenor, to be paid her by my Executors, as I hereafter order in this my will.

Item. To my daughter Betty Eliot I give two hundred pounds money, old tenor, to be paid her by my Executors, as I hereafter order.

Item. To my daughter Faith Trumbull, I give one quarter of my Books; as also my Brass Kettle and Looking Glass which she has in her custody; and Two Hundred pounds money, old tenor, to be paid her by my Executors, as I hereafter order.

Item. To my Grand-daughter, Hannah Thomas, I give one hundred and fifty pounds money, old tenor, to be paid her also by my Executors, as I hereafter order.

* Windham Probate Records. Lebanon at that time belonged to the Probate district of Windham.

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And my will is, that excepting those things which I have above particularly named, and given away to my two sons and my daughters Stiles and Trumbull,—that my two sons, John and Ichabod, shall have all y^e^ rest of my estate real and personal, wherever and whatever it be, to be equally divided between them; and that out of it they shall pay equally, or each of them in y^e^ same manner and proportion, all y^e^ several legacies, which I have above given to my three daughters and to my Grand-daughter, within one year next after my decease; except the legacy to my Grand-daughter, Hannah Thomas, which my will is should be paid on her marriage, or on her arriving at the age of 21 years.—The rest of my estate, as aforesaid, to my two sons, and to their heirs forever.

Furthermore, I do hereby constitute, ordain, and appoint my said two Sons, John and Ichabod, to be y^e^ sole Executors of this my last Will and Testament; ratifying and confirming this and no other to be my last Will; hereby revoking, disallowing, and making null and void all other wills, demises, and bequests, and Executors by me made; holding this and no other to be my last Will and Testament.

Dated at Lebanon the day and year above or before written.

Signed, sealed, published, pronounced, and declared by the said John Robinson to be his last Will and Testament, in presence of us,

ANDREW ALDEN
ISAIAH WILLIAMS
SOLOMON WILLIAMS.

JOHN ROBINSON. L. S.

The legatees in the above will comprise the names of all Mr. Robinson's surviving children, and that of his grand-daughter, Hannah Thomas.*

The inventory of the personal estate, not including books, amounted to £3,032 8s. 9d. Of this, as has been already related, the large proportion of £2,797 11s. 9d. consisted of bonds, notes, and judgments. The real estate in Lebanon had all been previously conveyed to his sons.

* I have seen it somewhere reported, that Mr. Robinson, in his will, gave to his son Ichabod £2,000 and lands, and a negro man *Jack*; to his daughter Alethea £400, etc. Such statements are disproved by the will itself.

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DESCENDANTS OF REV. JOHN ROBINSON.

Of the seven children of Mr. Robinson, who lived to adult years, the youngest, ICHABOD, is the subject of the next article. The eldest, MARY, as we have seen, was drowned with her mother. A few brief notices of the remaining five, with their children and grandchildren, may not be out of place here.*

HANNAH married Nathanael Thomas of Kingston (then a part of Plymouth), Sept. 1, 1729; died Feb. 19, 1730–1. Their only daughter was HANNAH, mentioned in her grandfather's will. She married Col. John Thomas, of Kingston; and was the mother of a second *Col. John Thomas*, and of the wife of the *Rev. Zephaniah Willis* of Kingston.† The following entry of his daughter Hannah's death was made by Mr. Robinson in his family record:

1730–1, February 19. God was pleased to take out of this world, and I hope unto himself, my very dear and pleasent daughter, Hannah Thomas. She had but a short sickness. She was in y^e^ 23 y^r^ of her age. She died of a fever; and has left my poor and distressed family in deep affliction and sorrow. She died about 10 of the clock in the evening.

ALETHEA married Rev. Abel Stiles of Woodstock, Conn. an uncle of Pres. Stiles.—"Mr. Stiles was minister of the first society in Woodstock. This society, at the time of his settlement, composed the eastern half of the town; and during his ministry was divided into two parishes. Mr. Stiles went to the north parish, called Muddy Brook, and lived there until his death. Mrs. Stiles had but one child, a daughter, who married Hadlock Marcy. Their only child, a daughter, married a Captain Fox; whose daughter, Mary Fox, married a Mr. Freeman."‡

* For the birth of all the children, see Mr. Robinson's family record, above given, p. 25.

† Deane's Hist. of Scituate, p. 400; Winsor's Hist. of Duxb. p. 184.

‡ From MS. notes of the late John McClellan, Esq. of Woodstock, Conn. These I copied in 1845. They were then in the hands of the late Mrs. Faith Wadsworth, wife of Daniel Wadsworth, Esq. of Hartford, Conn. Mrs. Wadsworth was the eldest daughter of the second Gov. Trumbull.

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BETTY married Rev. Jacob Eliot of Goshen, a parish in Lebanon, Conn. and died March 15, 1758.—"Mr. Eliot, the minister of Goshen, married a Miss Robinson. Her sister, who married Gov. Trumbull, came from Duxbury to visit her; where, as I have been informed, the acquaintance took place between her and her husband.*—Mrs. Eliot had one daughter, who married a minister by the name of Ripley, and lived in Abingdon, a parish in Pomfret, Conn.

"After the death of his first wife, Mr. Eliot married a second wife; who tormented the poor man all his life after. I have his journal of the 'venged quarrels,' as he called them, which he had with her from day to day." †

JOHN appears to have led a somewhat unstable life. He married a Miss Hinckley of Lebanon, January 17, 1743, nearly three years before his father's death. He at first, as we have seen, resided in Goshen; but in 1747 sold his land there, and purchased of Thomas Martin a smaller farm in Lebanon. In 1755, June 22, he removed to Portsmouth, N. H. where he taught school. He afterwards returned to Lebanon; and died Aug. 21, 1784, at the house of his son Samuel, in New Concord, a parish of Norwich, Conn. now the town of Bozrah. ‡

His son SAMUEL Robinson, was born June 7, 1752. He first resided in New Concord (Bozrah); but afterwards removed and died at Oxford, N. Y. March 2, 1815. He left several children: *John W.* Robinson, born April 5, 1779, lived at Wilkesbarre, Pa. where he died not far from the year 1840, leaving a son. In 1847 two brothers were said to be living in Oxford, N. Y. and also a brother *Andrew* at Norwich (Bozrah?) Conn. § In 1853, or thereabout, an Andrew Robinson, aged about 60 years, perhaps the same, went

* Winsor says: "Mr. Trumbull became acquainted with her while on a visit to Duxbury on business;" Hist. of Duxbury, p. 185. The statement in the text is the family tradition; and is the more probable, as Mr. Trumbull was the owner of lands in Goshen, and lived near by.

† MS. notes of J. McClellan, Esq. See note on p. 46.

‡ From the family record of John Robinson jr. in the hands of the widow of John W. Robinson of Wilkesbarre, Pa. Copied by me in 1847. Winsor's note on him is incorrect; Hist. of Duxb. p. 184.

§ Family record; see the preceding note.

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from the south-western part of Lebanon, Conn. to Galveston in Texas, where he died.*

FAITH, the youngest daughter, married Jonathan Trumbull of Lebanon, Conn. Dec. 9, 1735,† and died May 31, 1780. They had six children who lived to adult years, viz.

JOSEPH, born March 11, 1737, was the first commissary-general of the army of the Revolution. He married Amelia Wyllys, and died without issue July 22, 1778, aged 41 years.

JONATHAN, the second Governor Trumbull, born March 26, 1740, died in office Aug. 7, 1809, aged 69 years. He resided in Lebanon. Two sons died in infancy. His three daughters were: *Faith*, born Feb. 1, 1769; married Daniel Wadsworth of Hartford; died October 19, 1846. *Harriet*, born September 2, 1783; married Professor Silliman; died January 18, 1850. *Maria*, born February 14, 1785; married Henry Hudson of Hartford; died Nov. 23, 1805, aged 21 years.

FAITH, born Jan. 25, 1743; married Jedediah Huntington of Norwich, and died at Dedham, Mass. in a state of mental derangement, Nov. 24, 1775.‡ She left one child, the late Deacon *Jabez Huntington* of Norwich. A daughter of his became the first wife of the Rev. Eli Smith D. D. missionary at Beirût.

MARY, born July 16, 1745; married William Williams, son of the Rev. Solomon Williams D. D. of Lebanon, and one of the signers of the Declaration of Independence; she died February 9, 1831. Their children were: *Solomon*, who lived on the family homestead; *William T.* a lawyer in Lebanon; and *Faith*, who married John McClellan, Esq. of Woodstock.

DAVID, born Feb. 5, 1751, resided in Lebanon; died Jan. 19, 1822. His children were: *Sarah*, married her cousin, William T. Williams; *Abigail*, married Peter Lanman of Norwich; *Joseph*, the third Governor Trumbull, resides in Hartford; *John*, resides in Colchester; *Jonathan G. W.* resided in Norwich, and died a few years since.

* Communicated by L. Hebard, Esq. of Lebanon.
† See above, p. 47, and note.
‡ See Col. Trumbull's Autobiography, p. 22.

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JOHN, well known as Col. Trumbull the Painter, born June 6, 1756, died in New York Nov. 10, 1843. He married an English lady, but had no children. He published an Autobiography, New York, 1841.

The eldest Gov. Trumbull was one of the most remarkable men in the history of Connecticut. He was a native of Lebanon, born Oct. 12, 1710; and graduated at Harvard College in 1727. He studied theology; was admitted by the church to full communion, Dec. 30, 1730; and was invited to become pastor of the church in Colchester. But being called to settle the estate of his brother, who was lost at sea, he turned his attention to secular business. In his twenty-third year he was chosen a member of the General Assembly; was elected to the Council in 1740; became Deputy Governor in 1766; and Governor in 1769. This office he held during the Revolution, and until A. D. 1783, when he declined a re-election. He died Aug. 17, 1785.* He was a man of piety, of incorruptible integrity, of sound practical judgment, and was a wise and prudent counsellor. As a patriot and statesman, he merited and enjoyed the unreserved confidence of Washington; and rendered great services to the cause of his country.

IV.

ICHABOD ROBINSON OF LEBANON.

ICHABOD, the youngest son of the Rev. John Robinson, was born, as we have seen, at Duxbury, Dec. 12, 1720.† He was named apparently after his maternal grandfather, the Rev. Ichabod Wiswall;‡ and, before he was two years old, lost his mother by the sad catastrophe already related. In 1739 he removed with his father to Lebanon, Conn. where he succeeded to his father's homestead, as above narrated.

* See Rev. Mr. Ely's Funeral Sermon on the death of the first Gov. Trumbull, delivered August 19, 1785.

† See the family record of the Rev. John Robinson, above, p. 25.

‡ See above, page 25.

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This house and farm of ninety-six acres he exchanged in 1746 with his brother-in-law, Jonathan Trumbull, for a smaller tract of twenty-nine acres, situated south of the former, on the east side of the same wide main street, nearly half a mile north of the meeting-house. The deeds of exchange are dated, the one, Robinson's, Sept. 23, 1746; the other, Trumbull's, Nov. 20, 1746. The consideration of the first is £2300; that of the second £1200. This new homestead, with its dwelling-house built in the fashion of the olden time, with a long low back roof, or *lean-to*, became the permanent residence of Mr. Robinson. The old and decayed mansion was torn away some thirty years ago; and its place is now occupied by a modern dwelling, erected by the present proprietor, L. Hebard, Esq.

Here Ichabod Robinson spent the remainder of his life, as an intelligent and respected country merchant. He made his purchases chiefly in Boston; and sometimes imported goods through that city from England. His shop, which was not large, stood on the line of the street, in the north-western corner of his front yard; and partly (if I remember rightly) in front of the dwelling-house. Here in later years was his library; and many an hour have I, as a boy, sat there in his great arm-chair and devoured his books.

In May, 1747, Jonathan Trumbull of Lebanon was made Judge of Probate for the district of Windham; which office he held for twenty-one years. He at once appointed his brother-in-law, Ichabod Robinson, to be Clerk of that court; and he held this post during the whole time that Mr. Trumbull continued to be Judge, and until June, 1768. So far as I can learn, this was the only public office to which Mr. Robinson was ever appointed; with the exception of one or two inferior trusts in the town, such as key-keeper in 1765, and gauger from 1750 to 1770.*

He was twice married. His first wife was Mary Hyde, to

* His name is not found in the State Records at Hartford; neither as Representative nor as Justice of the Peace. For the other offices see the town records of Lebanon.

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whom he was united May 25, 1749. She was the second daughter of Capt. Caleb Hyde of Lebanon and his wife Elizabeth Blackman. This Capt. Hyde was the fourth son of the second Samuel Hyde, who was a grandson of William Hyde, one of the original proprietors of Norwich, Conn. His daughter, Mrs. Robinson, was born July 3, 1731; and died without issue, July 1, 1750, aged nineteen years.

Mr. Robinson's second wife was Lydia Brown, a cousin of the first wife; to whom he was married January 16, 1752. She was the daughter of Ebenezer Brown of Lebanon, a reputable farmer, and Sarah Hyde his wife, a sister of Caleb Hyde above mentioned, and great grand-daughter of the same William Hyde of Norwich.* Their daughter Lydia (Mrs. Robinson) was born March 19, 1720; and died August 23, 1778. Mr. Robinson had by her six children, five of whom, three sons and two daughters, lived to adult years.

The following is the family record of Ichabod Robinson, in his own hand-writing; it forms a continuation (in the same Bible) of that of his father, the Rev. John Robinson.

Thursday, May 25, 1749. Between eight and nine o'clock P. M. I was married to MARY HIDE, now Mary Robinson, per the Rev. Jacob Eliot of Goshen in Lebanon.

Sabbath day evening, July y^t 1, 1750. At ¼ after 9 o'clock, God was Pleased to take out of This World, and, I Trust, to his Kingdom of Glory above, my very dear, Pleasent, Loving, Pious, and Virtuous Wife, Mary Robinson, after eleven days sickness with a Dysentery. Help, O mighty God, or I fail!—She was Born July the 3d, 1731; aged nineteen years wanting Two days And her remains were decently Interred the next Day toward Evening.

She died committing her Soul into The hands of Jesus Christ, her dear Redeemer; and went rejoycing out of This world of Sin, Sorrow, Teers, and Paine, To Christ her Espoused Husband and Head, where all

* Ebenezer and Sarah Brown had three sons, John, Joseph, and Daniel Brown; and three daughters, Martha Mason, wife of Elijah Mason, Ann Bissell, and Lydia Robinson; as appears from the last will of the said Ebenezer Brown, dated May 18, 1755, now in my possession.—Mrs. Sarah Brown, or, as she was later called, Widow Sarah Brown the elder, was born in 1697; married Ebenezer Brown, February 25, 1714; and died March 1, 1797, aged one hundred years. Her executor was Joseph Robinson, her grandson. For most of these *data* respecting the Hyde family, I am indebted to the kindness of the Hon. R. Hyde Walworth.

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Sin, Sorrow, and Paine shall be Seen and Felt no more, and all Teers shall be wiped from her Eyes.

Now, O Lord, what wait I For? My help and hope are all in thee. O, may thy grace be sufficient for me in this my Great Distress! May I be also ready to go at thy Call, as thy Handmaid was.

We were denied the Great Blessing of children; tho' we had more than once the Prospect of it. Children are the heritage of the Lord. No, O Lord, give me thy Grace, and that is enough.

Thursday, 16*th January*, A. D. 1752. Ichabod Robinson and LYDIA BROWN, daughter to Ebenezer Brown of Lebanon, were married at my own House, between 7 and 8 o'clock P. M. per the Rev. Mr. Solomon Williams.

Saturday, 4*th day of November*, A. D. 1752, N. S. At half after 10 o'clock A. M. our First Child and Son Bourn; and Baptised the next Day, being Sabbath day, by the Rev. Mr. Sol^{a} Williams, by the Christian name of JOSEPH.

Thursday, 15*th August*, A. D. 1754. Just at 9 o'clock P. M. our second Son and Child was Born; and Baptised the next Sunday, by the Christian Name of WILLIAM, by the Rev. Mr. Solomon Williams.

Sunday, 28*th day of December*, A. Domine 1755. One quarter after 11 o'clock in the Evening, our Third Child was Born (a daughter); and Baptised the Sunday Following, by the Christian Name of MARY, by the Rev. Mr. Solomon Williams, being Jan^{r} 4th, 1756.

Thursday, 20*th day of Octobor*, 1757. Five o'clock A. M. our Fourth Child born; and Baptised the Sunday Following per y^{e} Rev. Mr. Solomon Williams, by the Christian Name of LYDIA.

Saturday, the 26*th day of April*, 1760. At 39 minets after 1 o'clock P. M. our Fifth Child was born (a Son); I being in the Room; Mrs. Clark the midwife Coming in a Critical moment For the Life of the Child; and was Baptised the next day By the Rev. Mr. Sol^{a} William, by the Christian Name of JOHN.

Tuesday, the 11*th October*, 1763. Just ½ after 10 o'clock P. M. our Sixth Child, a Son, was born; and Baptised the next Sunday save one, by Mr. Williams, By the Christian Name of ERNEST.

Sunday, 13*th January*, 1765. At 35 minits after 4 o'clock P. M. a day to be Remembered, departed this Life our dear Son ERNEST, of a Canker, after about a week Illness, aged 15 months and 2 days; a very Extraordinary Child. Help, O Lord.

Lord's day, 23*d August*, 1778. At ¼ after 5 o'clock P. M. my Dear Pleasent, Pious, Virtious Wife, LYDIA ROBINSON, was Taken out of this world to the Heavenly World, I trust; after a long, lingering disorder. She was born in March, 1720.

Wednesday, 11*th October*, 1780. At 8 minits after 10 o'clock A. M.

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Departed this Life, my Dear, Pleasent, Lovely Daughter, MARY ROBINSON, of an unusual sore-throat of 2½ years, in grate distress; and died at last by Starving to Death.—She and her Blessed mother, whose death is recorded above, both Died in a Chereful and firme Expectation of the mercy of the Lord Jesus Christ to Eternal Life. Hebrews 6, 12.

Mr. Robinson continued his mercantile occupation during the Revolution, and for some years afterwards. His business seems to have afforded him the means of a comfortable support for himself and family. But he appears not to have accumulated any great amount of property; or if so, it was in great part lost, probably by the depreciation of the continental currency. In his letters to his son William in New Haven, from 1770 to 1776, his language is that of a man without much ready money, and with few regular receipts. At the close of his life, the homestead was about all that remained.

He seems to have been very much of a fixture, and very rarely left his home. He made, of course, occasional journeys to Boston in connection with his business; and once took his daughter Mary with him. Once too he and his wife travelled as far as New Haven, while their son William was in College. But he never visited his son after the latter was settled in Southington; although earnestly entreated to do so.

If I may trust my childish recollections, Ichabod Robinson, my grandfather, was a man rather above the medium height, and in his old age of a spare form. But my memory only goes back to a time, when he was at least eighty years old. My father, in his semi-annual visits to his parent, sometimes took me along; and I have a distinct, though I can hardly say a pleasing impression of my ancestor. It was his habit, I remember, to drink only rain water, as the purest; but it was caught from the roof, and stood long in the large tub.

He is still remembered by many in Lebanon, after the lapse of half a century, as a man respected indeed, but not beloved; of a disposition inclining to be peevish and irritable; of good intentions, but in some respects eccentric. My father used to say of him, that he was prone to despondency, and

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always looked at the dark side of things ; while his wife preferred to look at the bright side. In my visits as a boy, I have no recollection of a single kind word or look from him ; while from Aunt Nabby Hyde, as she was called, one of the excellent of the earth, who was a friend of the family and often present, I remember very many words and deeds of kindness.*

In a letter from Col. John Trumbull to my father, dated July 29, 1775, written from the camp at Roxbury, allusion is made to a continued state of ill feeling between the families ; which, however, did not extend to the children. The occasion of this ill feeling is unknown. It is not, however, impossible, that the jealousy of a narrow and querulous mind may have been excited at the success and influence of a brother-in-law ; and therefore suspicion indulged, and offence taken, where there was no just ground. It is not probable, that a man like Gov. Trumbull would in such a case put himself in the wrong.

Several anecdotes are still related, as exemplifying Mr. Robinson's character and temper. One pleasant morning, some young relatives, who were visiting at his house rather longer than he desired, addressed him : "A fine morning, Uncle." "Yes, yes," was the reply, "fine morning for cousins to go home."†

He once had a quantity of hay cut ; which was caught in several showers, and nearly spoiled. At last, after great effort, on a fine sunny day, he had succeeded in drying it ; and had just commenced carting, when a cloud suddenly arose, and the rain came down in torrents upon the hay. His neighbour Mr. Alden was passing, and remarked : "A fine shower, Mr. Rob-

* ABIGAIL HYDE was the youngest daughter of the third Samuel Hyde, a brother of Caleb Hyde and of Sarah wife of Ebenezer Brown. She was therefore first cousin to both the first and the second wife of Ichabod Robinson. This Samuel Hyde married, January 14, 1725, Priscilla Bradford, a great grand-daughter of Governor William Bradford of the Mayflower. Their daughter Abigail was born at Lebanon, November 4, 1744 ; and died unmarried late in 1830, aged eighty-six years. No record of her death is found in Lebanon ; but her last Will was laid before the Court of Probate January 4, 1831. I well remember her as a lady of gentle demeanour, great tact, and a pattern of good works. In the Robinson and Trumbull families she was always a welcome friend.—Comp. MS. Letters of the Hon. R. Hyde Walworth and L. Hebard Esq.

† For this trait, see further the letter of Prof. Silliman, p. 57.

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inson, truly refreshing." Mr. Robinson was not in a mood to be congratulated, and replied: "You walk along, Mr. Alden; walk along, Sir."

In his later years, while he could still walk abroad, he was accustomed to go to the post office, situated near the meeting-house, after the arrival of the mail, in order to read there the Boston Centinel, which was taken by his nephew, David Trumbull. One day either he had come later than usual, or the paper had been taken away earlier; it was not there. Mr. Robinson was vexed and irritated. Mr. Trumbull, who lived just by, heard of the difficulty, and sent back the paper for his perusal. But he would not touch it.*

Mr. Robinson was a man of reading; and his library contained many of the best works, which appeared in England for the half century prior to the American revolution. There I first saw the original edition of Defoe's Robinson Crusoe. There too I first became acquainted with the Spectator and Gentleman's Magazine, in which last the papers of Dr. Johnson's Idler were then appearing. This work my grandfather took for ten years (1757 to 1766), when there was no periodical in this country. His education had obviously been neglected; and his orthography and style were as defective as possible; as is evinced by his family record above given. A series of letters from him is now before me, written to his son William in Yale College. They afford still worse specimens of orthography and style; and bear the impress of a mind strong perhaps in itself, but narrow in its grasp, and mainly occupied with everyday cares and trifles. Yet he gave to two of his sons, William and John, an education at Yale College.

After the death of his wife and eldest daughter, his eldest son, Joseph, and his younger daughter, Lydia, continued to reside with him during his life. Both of them remained unmarried. Joseph early took charge of the farm; and Lydia managed the household affairs. The shop was fitted up as a

* This rage for newspapers is more fully described in the letters of Prof. Silliman and Hon. Joseph Trumbull, below.

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library; and there Mr. Robinson spent most of his time. Some three or four years before his death, he was crippled by a fall; by which his thigh was broken. He was afterwards able only to move a little around the room on crutches; or as drawn abroad in a small hand-cart constructed for the purpose. In this he was sometimes drawn to church and into the broad aisle, where he sat during the service. To this circumstance the Rev. Mr. Ely made allusion in the sermon preached at his funeral, as an evidence of his sincere piety, and his love and zeal for the service of God's house.—During this period his nephew, the second Governor Trumbull, who lived near by, made it a point to visit him daily.

Ichabod Robinson died January 20, 1809, aged eighty-eight years. He was buried in the old cemetery in Lebanon, near his father. But no stone marks his grave; and now, after the lapse of half a century, the precise spot is not known.

His last will and testament was dated October 25, 1793, more than fifteen years before his decease; with a codicil dated February 4, 1806. It is recorded in the Probate office at Windham; but contains no details elucidating his family history.

More than a year after the preceding pages respecting Ichabod Robinson were completed, I received from the venerable Prof. Silliman of Yale College and from the Hon. Joseph Trumbull of Hartford, the following letters, further illustrating his character. It may be remembered, that the first wife of Prof. Silliman was a daughter of the second Gov. Trumbull.

From Prof. Silliman.

NEW HAVEN, December 28, 1857.

MY DEAR SIR,—As to your Grandfather, Ichabod Robinson, I have very little legendary and still less personal knowledge of him. I remember to have seen him at his door and about the premises; but do not recollect that I was ever introduced to him.

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Mrs. Trumbull, my wife's mother, had a spice of pleasantry; and "Uncle Robinson" was sometimes the theme. Among other things, his eager desire to obtain the newspapers, and have the first opening, as well as the first reading, was a matter of some amusement at the Governor's; whose papers, I believe, he regularly or often obtained from the post office, and possessed himself of their contents before they were handed over. It was even said that, to secure the priority of reading, he sometimes made a cushion of the papers, in order that no other hands might be laid upon them. The times were then very exciting.

With respect to "cousins going home," I have heard Mrs. Silliman tell, that when Mr. Robinson was going out from the house, he would say: "Good bye, cousins, you will be gone before I return;" or perhaps: "Eat heartily, as you are going to ride." But as there was a mirthful spirit abroad about the old gentleman, these little things may have been apocryphal, or at least coloured.

The impression left on my mind was that of a rather inflexible and somewhat angular old gentleman, who would have his own way, albeit it might be a good way.

Truly and respectfully yours, B. SILLIMAN.

From the Hon. Joseph Trumbull.

HARTFORD, December 28, 1857.

MY DEAR SIR,—Your favour has just reached me, requesting from me what I recollect about Ichabod Robinson, the brother of my grandmother.

Mr. Robinson was a man above the ordinary size, erect, and well-proportioned; as I remember him, he was a venerable looking old gentleman. He had a strong mind, well furnished from the books within his reach; and, notwithstanding his eccentricities, he commanded the respect of his cotemporaries.

He had but little intercourse with us boys; and to us he seemed severe; and his deportment towards us we thought quite commanding.

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He had, in the earlier part of his life, kept a store of goods for sale ; but, at the time of which I speak, the shop was used as his reading room. I well remember him, seated in the southwest corner of the room, (his window looking into the street,) with his broad shoulders, and a head covered with hair as white as snow.—I do not suppose he had a bad temper ; but his deportment was such, that the youngsters feared to incur his displeasure.

My uncle Jonathan Trumbull, and my father, took the New York and Boston newspapers ; and Uncle Robinson was very fond of reading them. I remember being frequently sent with the papers, immediately after their arrival, to Uncle Robinson, with a strict injunction not to open them ; for it was well understood, that unless the old gentleman could have the first opening, he would not look at them at all. After he had done with the papers, they were returned to us for family use.

During the season for taking shad from the Connecticut river, it was customary for the neighbours to purchase and bring them home, not only for their own use, but for the supply of others in the vicinity. Uncle Robinson had a strong dislike to shad ; and no person was permitted to bring one within his premises. If any one presumed to offer him a shad, "Begone with your stinking fish," was the invariable and prompt reply.

During the revolutionary contest, Uncle Robinson was a whig ; but when the constitution was framed, and the laws relating to voting were enacted, he objected to the oath which was required ; and I have always understood, that he declined the exercise of that privilege ; saying, that "if his patriotism was not a sufficient guaranty for his fidelity, he would leave the voting to others."

I have made these few remarks about our ancestor, merely to let you into the private character which he bore in the vicinity.—He was a very upright and worthy gentleman, but *queer*.

With great respect, yours,

JOS. TRUMBULL.

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DESCENDANTS OF ICHABOD ROBINSON.

The second son, WILLIAM, is the subject of the following Memoir. Four other children lived to adult years.

JOSEPH did not marry. He remained upon the homestead as a farmer, and died August 27, 1813.

MARY, the eldest daughter, died as related above, Oct. 11, 1780, in the 25th year of her age.

LYDIA, the second daughter, remained unmarried, and lived with her father until his death. She was subject to great variations of animal spirits; sometimes for a year or more highly excitable, and at other times for a similar period greatly depressed, even to the verge of mental derangement. After her father's decease she and her eldest brother did not live happily together; and a smaller house was built for her on the southwestern part of the homestead. Here she resided until her death, April 23, 1825.

The third son, Rev. JOHN ROBINSON, graduated at Yale College in 1780; studied theology; and was ordained pastor of the church in Westborough, Mass. January 14, 1789. He was dismissed October 1, 1807. After the death of his brother Joseph, John purchased the homestead from the other heirs; and in 1815 removed thither. After the decease of his sister Lydia in 1825, he removed into the house which she had occupied. He died suddenly in a fit, May 2, 1832.—He married Abigail Drury, who died Dec. 29, 1816. Their children were: *Laurinda*, born Aug. 1799, died at Lebanon, June 1823, aged 23 years; and *John Augustus*, a successful and respected merchant in New York, now retired from mercantile business.—The second wife of Rev. John Robinson was Elizabeth Tiffany, whom he married in Feb. 1824. She still survives him at a very advanced age.

Since the preceding pages were written, a family monument, an obelisk of granite, has been erected in the old cemetery at Lebanon, by John A. Robinson of New York, to his

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immediate relatives; including also the names of all the members of the Robinson family, who have died and lie buried in Lebanon. The number of names is in all *eleven.*

SUPPLEMENTARY NOTE.

Was the Rev. John Robinson of Duxbury descended from the Rev. John Robinson of Leyden?

A sort of indefinite impression has gone abroad among some of the descendants of the Rev. John Robinson of Duxbury, and especially in the Thomas and Trumbull families, that he may, in some way, have been a descendant of the Rev. John Robinson of Leyden.* As is well known, the wife and family of the latter, after his decease, came over to this country and landed at Plymouth in A. D. 1629.† It is singular, that no definite trace is afterwards found, either of the widow or of any child, except Isaac Robinson, who lived for a time at Scituate and afterwards at Barnstable;‡ and whom Prince had seen as a very old man.§ Indeed, there is no direct evidence that there was more than one child. Before the voyage, only the wife is spoken of; after it, only the son Isaac.

This supposed relationship between the two divines, did not, of course, arise as a matter of history, or as a matter of any definite tradition; for it is only quite recently (1855), that the descent of Mr. Robinson of Duxbury has been distinctly traced from William Robinson of Dorchester. He has more usually been referred to an entirely different line, and set down

* Similar statements have even appeared in print; see Col. Trumbull's Autobiography, pp. 2, 3. Works of the Rev. John Robinson of Leyden, Boston edit. Preface, fin.

† Bradford's Hist. of Plymouth, Bost. 1856, pp. 247, 248, notes.

‡ Deane's Hist. of Scituate, p. 332. In the Plymouth Records (Vol. I. p. 80) there is recorded a deed of land from Isaac Robinson to John Biddle, dated July 4, 1635, for the consideration of £6.—Deane speaks also (from Farmer) of another son, John; but the account is now generally discredited; ibid. See below at the end of this Supplementary Note.

§ Prince's Annals, p. 238.

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as the son of James Robinson, born in 1675. The late Dr. T. W. Harris of Cambridge, whose wife was a descendant of the said William Robinson, at one time supposed there was a floating tradition, that the said William came to Dorchester from the Old Colony; but on further inquiry, as he informed me, he found it amounted to nothing at all. Not the slightest trace of this William Robinson has been found in any connection with the colony of Plymouth; nor with any other town than Dorchester. While therefore there would be no historical impossibility, that he might have been a son of Mr. Robinson of Leyden, and have come over in 1629; yet, as he first appears in 1636, and only in Dorchester, it is most probable that he came from England, where the name is very common, either with Richard Mather in 1635, or not long after.

At a public celebration of the New England Society of New York, held on Monday December 23, 1844, there was exhibited at the dinner a small silver cup, then in the possession of J. G. W. Trumbull, Esq. of Norwich, Conn. and supposed to have been a relic of the Rev. John Robinson of Leyden.* This cup, now in the family of Mr. Trumbull's son, I have examined. It has no *engraved* inscription whatever. Scratched upon the bottom, as with the point of a penknife or the like, are in one place the letters "I. R." and in another: "S. R. to J. R. Jr. 1717." Now if these last letters mean any thing, they can only mark a gift from Samuel Robinson of Dorchester, who died in 1718, to his grandson, John Robinson Jr. who was born in 1715. The letters "I. R." are then probably nothing more than a usual form for J. R. The date itself shows the absurdity of any attempt to connect the cup with John Robinson of Leyden.—Possibly the cup may have been originally a gift from the elder Samuel Robinson to his grandson and namesake Samuel, second son of John Robinson of Duxbury; who was born and died in 1717. After his death the gift might easily have been transferred to his elder brother John, and the letters scratched upon it. How the cup came into the possession of the Trumbull family is not known.

* See the New York Observer of Dec. 28, 1844.

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There is, moreover, definite and indubitable testimony, that John Robinson of Duxbury was accustomed to declare, *that there was no connection between him and John Robinson of Leyden.* It would appear, that the idea of such a relationship had already found a place in the minds of some of his own children; and that this declaration was made to them. The fact rests upon the testimony of his son, Ichabod Robinson.

There is a very distinct impression upon my own mind, that when I was once at home during a college vacation, I made some inquiry of my father as to our supposed descent from the Puritan of Leyden. In reply he told me what he had often heard his father say; and repeated the declaration of his grandfather, as above.

But the matter does not rest on my impressions alone. In 1844 I visited the Rev. Zephaniah Willis, at his home in Kingston; then in his eighty-seventh year, but hale and hearty as he had been at sixty. His wife was of the Thomas family; and in early life he had endeavoured to ascertain, whether there was any ground for assuming the supposed descent from the Leyden divine. For this purpose, about 1794, he visited Ichabod Robinson, then the only surviving child of John Robinson of Duxbury; who told him "that his father had often spoken on the subject, and said that there was no connection between him and John Robinson of Leyden." This statement I wrote down from the lips of Mr. Willis.

As John Robinson of Duxbury was the grandson of William Robinson of Dorchester, he could not but have known the fact, had the latter been a son of the great Puritan divine, and come over to this country from Holland.

From a consideration of all these circumstances, I am constrained to regard the idea of a supposed descent from the Leyden minister, not only as unsupported by any historical evidence, but also as disproved by direct and sufficient testimony. However much I might rejoice in a rightful claim to an ancestry so honourable, I am nevertheless loth to seek it at the expense of historic truth.

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An example of a like kind occurs in the case of Abraham Robinson, (not John, as Farmer has it,) who died at Gloucester, February 3, 1645. He is regarded by some of his later descendants as a son of the Leyden pastor ; and is so reported by Farmer. But there seems to be no particle of direct evidence in favour of such a relationship ; nothing, indeed, more than an impression or hypothesis of some of his descendants after several generations. The little value of such an hypothesis we have seen above ; and I am not aware that any stronger testimony exists in respect to Abraham Robinson of Gloucester, than in the case of William Robinson of Dorchester.*

* See Mr. Deane's Note to Bradford's Hist. of Plymouth p. 247.

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PART II.

MEMOIR OF THE REV. WILLIAM ROBINSON.

SECTION I.

His Birth and Education.

1754–1780.

The Rev. William Robinson, the subject of the present Memoir, was for forty-one years Pastor of the Congregational Church in Southington, Conn. He was the second son of Ichabod and Lydia Robinson; and was born in Lebanon, Conn. August 15, 1754.

The materials for a biographical sketch of Mr. Robinson are few, and mostly unwritten. The minister of a retired country parish, he was not widely known to the public; he rarely spoke of himself or of the events of his life, even to his family; those who best knew him in youth, and during the first twenty years of his ministry, have passed away; and the recollections of his children and of the generation now living reach back only to the early years of the present century. He never was addicted to the writing of letters; and those which he wrote were always brief and confined to the business in

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hand ; affording few details of his personal or family history. Yet it is to a few scattered reminiscences, occasionally uttered by him in conversation with his children, and to a few letters to and from his father and sisters and some of his college classmates, that we are indebted for all that we know respecting his youth, his college course, and the earlier portion of his professional career.

His grandfather Brown, as he used to relate, was a man of great size and strength ; and these qualities he himself inherited, through his mother, in a large degree. She was a woman of strong mind, and of an earnest and energetic character. His father was not an early riser ; but his mother was always up before daylight. He was his mother's boy ; and she was accustomed to take him from bed when she rose herself. Thus, as a child, he acquired the habit of early rising ; which he continued regularly through life, and regarded as having been a main foundation of his success. Indeed, in his whole temperament and character, he much more resembled his mother than his father. Of the eccentricities of the latter he inherited no trace.

He received his early education in the celebrated Grammar School of Master Tisdale in Lebanon ; of which Col. Trumbull the painter, who was Mr. Robinson's cousin and two years his junior, thus speaks in his Autobiography : *

" My native place, Lebanon, was long celebrated for having the best school in New England ; unless that of Master Moody in Newbury Port might, in the opinion of some, have the precedence. It was kept by Nathan Tisdale, a native of the place, from the time when he graduated at Harvard to the day of his death, a period of more than thirty years, with an assiduity and fidelity of the most exalted character ; and became so widely known, that he had scholars from the West India Islands, Georgia, North and South Carolina, as well as from the New England and northern colonies." †

* P. 4.

† Master Tisdale graduated at Harvard College in 1749, at the age of 18 years ; and died January 5, 1787, in the fifty-sixth year of his age. His school

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In the same school young Robinson was prepared for Yale College, where he entered the Sophomore class in the autumn of 1770. He appears to have enjoyed in a high degree the confidence of Master Tisdale; who continued to correspond with him while in college; and also received very favourable accounts of him from his college tutor.* He graduated in 1773; being the first alumnus of the name upon the catalogue of that venerable institution.

Among his classmates were James Hillhouse, afterwards senator in Congress; Benjamin Tallmadge, member of Congress; Ezra Sampson; and the two brothers, Enoch and Nathan Hale, the latter the martyr spy of the Revolution. Mr. Robinson, in after life, often spoke of Nathan Hale, and of his early fate; and said he was found out from having his college diploma in his pocket.

The tutors during Robinson's first or Sophomore year in college were Joseph Lyman and Buckingham St. John, who both entered upon the office in 1770, and left in 1771. Which of them had charge of the Sophomore class does not directly appear; yet it was undoubtedly Lyman; for in Robinson's account-book, there is a charge of one shilling as his contribution towards a ring for Lyman. He was afterwards the Rev. Dr. Lyman of Hatfield, Mass. between whom and my father there existed a mutual friendship and affectionate intercourse during their lives. In 1771 the new tutors were John Trumbull, author of McFingal, and Timothy Dwight; and they were joined in 1772 by Nathan Strong, afterwards of Hartford. But neither of these had any thing to do, apparently, with Robinson's class; certainly not Dwight; for the first class which he taught graduated in 1775.†

There is still extant a very exact account, kept by Robinson, of his expenses during his college course down to the May vacation of his Senior year, including his journeys between

therefore continued for more than thirty-seven years. See his epitaph, copied in Barber's Conn. Hist. Collections, p. 325.

* Letters of Ichabod Robinson, March 2 and June 12, 1771.

† Memoir of Dr. Dwight, prefixed to his Theology.

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Lebanon and New Haven. The amount for the three years is a little less than seventy pounds; or not far from $233. Yet this small sum, as it would now be reckoned, was not provided for him without difficulty; as appears from his father's letters. His clothing was furnished from home. Of the above sum, about six pounds ($20) were spent for three works, purchased in his Senior year, which are not usually found in the libraries of college students, viz. Prideaux's Connections, Rollin's Ancient History, and Robertson's History of Charles the Fifth. These were fine English editions, well bound, and are still in the hands of his children. Deducting this amount, the average of his annual expenses in college would seem to have been not far from $75 a year.

Of his habits of study in college nothing is known; but he was a successful student. This appears from his tutor's report to Master Tisdale as above related; and also from his high standing in the class. After one year spent at New Haven, the question appears to have been agitated, whether he should not remove to Harvard College. This was not unnatural; since his grandfather, his uncle Trumbull, his teacher Master Tisdale, as also his cousins of the Trumbull family, were all educated at Harvard. His father wisely left the matter to his own decision; and Master Tisdale wrote, apparently dissuading him from the step, and saying that "he had much the lead where he now was." The project appears to have been abandoned before the middle of his Junior year.*

In 1773, his Senior year, he took the Berkeley prize for declamation; such being the way in which the funds given to the college by Dean Berkeley were to be partly appropriated. The prize that year was a copy of Mill's Septuagint, in two volumes duodecimo, now in the possession of the writer.

Robinson's most intimate associate and friend in the class, was Ezra Sampson, who was five and a half years older than himself. Of him he used in after life to relate, that he was *the* Sampson of the class, in physical strength as well as in in-

* Ichabod Robinson's Letters of Sept. 9, 1771, and Feb. 28, 1772.

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tellect; and that to him of right belonged, and was awarded, the first standing in his class; though, in consequence of his subsequent non-residence, the benefit devolved on Robinson. This was the position of first "Scholar of the House" on the Berkeley foundation; Mr. Robinson being the second.

At that time, in Yale College, a valedictory oration by a member of the graduating class, now regarded as the first honour, had not yet been introduced. The valedictory, in those days, was in Latin; and, like various other orations, was delivered by a candidate for the degree of Master of Arts. The present form of the valedictory was introduced in A. D. 1798; but for nearly thirty years it was not necessarily, nor in all cases, given to the best scholar. Since 1835, however, it has been regularly so assigned; and by the public it has ever been considered as the highest appointment.*

The scholarship established by Dean Berkeley, afterwards bishop of Cloyne in Ireland, known also as "the Dean's Bounty," was founded in 1733; when the Dean gave to the Corporation of Yale College his farm of ninety-six acres, situated in Newport, R. I. for the purposes and on the conditions following, viz.:

I. That the rents of the farm should be appropriated to the maintenance and subsistence of the three best scholars in Greek and Latin in each class, who should be called Scholars of the House, and reside in college at least nine months of each year between their first and second degrees.

II. That on the sixth day of May annually, or in case that should be Sunday, on the seventh, the candidates should be publicly examined by the President or Rector, and the senior [Episcopal] Missionary within the colony, who should be present; and in case none should be present, then by the President alone.

III. That all surplus moneys which should happen by any vacancies or non-residence, should be distributed in prizes of Greek and Latin books to such under-graduate students as

* See more in Appendix C.

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should make the best composition or declamation, in the Latin tongue, upon such a moral theme as should be given them.*

In accordance with the requisitions of the Dean's scholarship, Mr. Robinson was, on the 6th of May, 1773, elected one of the Scholars of the House, as appears from the following record : †

1773. MEMORANDUM. That on this 6th day of May, A. D. 1773, we the subscribers, having publicly examined, in the college chapel, according to the directions of Dean Berkeley's deed, all those that offered themselves candidates for the donation therein specified, do elect Ezra Sampson first Scholar of the House. We do also elect William Robinson and Roger Alden to be Scholars of the House. NAPHTALI DAGGETT, *Pres^{t}.*
BELA HUBBARD, *Sen^{r} Missionary.*

Mr. Sampson did not reside ; and of course received no portion of the bounty. Mr. Robinson, as we shall see, resided only during his third year, from the autumn of 1775 till the summer of 1776.

The public commencement of the class took place on the second Wednesday or 8th day of September, 1773. As was then usual, the candidates for the degree of Master of Arts took a large share in the proceedings. The following account of this commencement is copied from the *Connecticut Journal*, the newspaper then published in New Haven, dated Friday, Sept. 10, 1773 :

Last Wednesday the Public Commencement was attended in this town. The Exercises in the forenoon were introduced with Prayer by the Rev'd President [Daggett]. A Latin Salutatory Oration was pronounced by Mr. Wyllys; succeeded by syllogistic Disputations. Then followed a Forensic Debate by Messrs.‡ Beckwith, Fairchild, Mead, and Flint, on this question : *Whether a large Metropolis would be of public advantage to this Colony ?* This was succeeded by a Dialogue in English, by Messrs. Alden, Keys, and Marvin, on the three learned Professions ; and an English Oration on Prejudice, by Mr. Williams. The Exercises in the forenoon were then closed with an Anthem.

* See more in Appendix C.

† Register of the Berkeley Scholarship.

‡ As the title *Mr.* is above rightly used to mark a candidate for the *Master's* degree, the application of Messrs. in the plural, to members of the graduating class, would seem to be hardly appropriate.

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In the afternoon the Exercises were introduced by an English Oration on the state of Private Schools in this Colony, by Mr. Davenport. This was succeeded by a Latin syllogistic Disputation; which was followed by a Forensic Debate, by Messrs. Hale,* Sampson, Robinson, and Tallmadge, on this question: *Whether the Education of Daughters be not, without any just reason, more neglected than that of Sons?* After the usual Degrees were conferred on the Candidates, the Exercises were closed by a Latin Valedictory Oration by Mr. Lewis, an elegant Anthem, and a suitable Prayer by the President.

The degrees conferred are recorded in the Triennial Catalogue of the college. Among the honorary degrees were that of D. D. conferred on the Rev. Solomon Williams of Lebanon, and that of LL. D. on Richard Jackson, Esq. of London.

The question discussed by Robinson and his colleagues, on female education, was a theme which, to judge from the orthography and grammar of the correspondence of ladies of that day, was not wholly inappropriate.

The next two years were spent by Mr. Robinson as teacher of a school in Windsor, Conn. Of the character of this school nothing is known; and the fact of his residence there appears only from a few letters, preserved not by himself, but at his home in Lebanon. He at this time corresponded with several of his college classmates, as Sampson, Tallmadge, the two Hales; and also afterwards with William Lockwood, who was a year after him in college, and with his cousin John Trumbull, whose letters are mostly dated from the American army. Very few of these letters have been preserved; and they afford scarcely any facts illustrative of his personal history. Early during his residence in Windsor, he appears to have made the acquaintance of Miss Wolcott of East Windsor, to whom he became attached, and whom he afterwards married.†

* That this was *Nathan* Hale, is stated in Stuart's Life of Nathan Hale, p. 21.

† In Stuart's Life of Nathan Hale, p. 28, is given an extract of a letter, dated January 20, 1774, from William Robinson to Nathan Hale, then at East Haddam; comp. pp. 21, 22: "My school is not large; my neighbours are kind and clever; and (*summatim*) my distance from a house on your side of the river, which contains an object worthy the esteem of every one, and, as I conclude, has yours in an especial manner, is not great." The *place* here referred to can only be East Windsor; and the *object* was probably Miss Wolcott, with whom Hale doubtless was acquainted. Mr. Stuart refers the passage to Alice Adams, to whom Hale was betrothed while yet in college. But she lived in his father's family in Coventry. *Ibid.*

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In the autumn of 1775, Mr. Robinson returned to New Haven as a 'Scholar of the House;' and received his proportion of the Dean's bounty for that year. The following receipt is in his own handwriting:

New Haven, Nov. 5. 1776.

Rec^{d} of the Rev. President Daggett the sum of eleven Pounds two shillings and two pence halfpenny, as my proportion in full of Dean Berkeley's Donation, due to me as resident Scholar of the House for the year ending Sep^{r} 1776. WM. ROBINSON.*

At New Haven Robinson now entered upon and pursued the study of theology. At that period Timothy Dwight and Joseph Buckminster were tutors in Yale College; and both were apparently already preparing for the work of the Gospel ministry. Mr. Robinson stood in close relations of friendship with both these eminent men, which continued through life. But under whose guidance and counsel the three pursued their theological studies, is unknown. There appears not to exist any college record or tradition on the subject. President Daggett was then Professor of Divinity; but whether he also gave private instruction in theology, we are not informed. This is not improbable; for Mr. Robinson, as well as the other two, was in close connection with the college.†

On the 5th of May, 1776, Mr. Robinson united with the church in Yale College. On this occasion he wrote a solemn private covenant, in which he consecrated himself to the service of God and the Lord Jesus Christ; and in which the prayer is prominent, that he may be made instrumental in doing good to God's heritage. This covenant was found after his decease, among his most private papers, nearly fifty years after its date. No other mortal eye had seen it meantime; but the spirit of his whole life was the spirit of that covenant.

He was licensed to preach the Gospel by the New Haven Association, at Wallingford, May 29, 1776. His certificate

* Register of the Berkeley Scholarship.

† The Memoirs of Dwight and Buckminster throw no light whatever on this subject. Nor does there appear to be any tradition respecting it among their descendants.

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of license, in the beautiful handwriting of Benjamin Trumbull, the venerable historian of Connecticut, is still extant. He preached his first sermon Sept. 1, 1776, in the parish of Goshen in Lebanon.

A few days later, at the commencement in Yale College, he took the degree of Master of Arts in course. But I do not remember ever to have seen the usual A. M. connected with his name.

During the ensuing two years, Mr. Robinson appears to have occupied himself with study, with the preparation of sermons, and in frequent preaching. He made Lebanon his home; and most of the remaining letters of his correspondents, during the interval, are directed to that place. Yet he was not unfrequently in New Haven; and preached in various places in the vicinity of Lebanon, New Haven, and Hartford. In October, 1776, he preached in Hatfield, Mass. being then, it would seem, on a visit to his friend and former tutor, Mr. Lyman; who was settled in Hatfield in March, 1772. In March and April, 1777, Mr. Robinson had an engagement to preach for six weeks at Killingworth. In the course of the season following, there are notes of his having preached at New Haven, Hartford, Wethersfield, Windsor, East Windsor, Hadley, Mass. and several other places.

In November, 1777, a committee of the Ecclesiastical Society in Northampton applied to Mr. Robinson to preach for several weeks in that place. The letter was delivered to him by his friend, Mr. Lyman; and the application was probably made at his suggestion. It was understood to be made with a view to his subsequent settlement as the pastor of that church. This invitation he declined absolutely; partly because of his youth and inexperience; (he was then twenty-three years old;) expressing also his determination not to settle in the ministry immediately. What would have been the result, had he thus entered upon a different sphere of life, and become a successor of Jonathan Edwards, no one of course can tell. But not improbably his career of usefulness would have been very

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different ; and his memory might have stood forth before the world, not as a follower, but as a leader, in the profound theological discussions of those days.

The Rev. Ezra Stiles D. D. having been elected President of Yale College, and having removed his family to New Haven, was inducted into office by the Rev. Warham Williams as a committee of the Corporation, June 23, 1778. At the same time Mr. Robinson and Mr. Atwater were inducted as Tutors.* They succeeded John Lewis and Joseph Buckminster ; Abraham Baldwin remaining as the Senior Tutor. Dr. Stiles was inaugurated a fortnight later, July 8, 1778 ; when Mr. Robinson appeared as one of the Tutors in the procession.† He took charge of the Sophomore class ; and remained in office until the commencement in September of the following year.

In June, 1779, by the resignation of his colleague Abraham Baldwin, he became Senior Tutor ; and as such delivered the usual farewell address to the Senior class, at the time of their early dismissal before commencement. Mr. Baldwin was succeeded by William Lockwood, the friend and correspondent of Mr. Robinson. When the latter gave up his charge, his place was filled by Elizur Goodrich. In his letters, Mr. Robinson speaks of his situation in the college as "on many accounts pleasing and advantageous ;" and mentions the fact, that "college affairs went on with regularity and order." In April the class under his care made him the customary present of a "genteel seal ring," in token of their affection and esteem. This was first used in sealing a letter to Miss Wolcott, to whom he was now engaged ; and both the impression and the ring yet remain.‡

During his residence as Tutor in the college, Mr. Robinson continued to preach occasionally in New Haven and the adjacent towns ; especially in Southington. Three Sabbaths of the

* Records of the Corporation.—Mr. Atwater was afterwards the Rev. Noah Atwater of Westfield, Mass.

† An account of the inauguration was published in the *Connecticut Journal* of the time ; and is copied in Barber's Connecticut Historical Collections, p. 177.

‡ Letter to Miss W. April 8, 1779.

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winter vacation were spent at Norwalk. In the May vacation there is a note of his having preached at Norwich; and he visited Lebanon, East Windsor, Hartford, etc. After giving up his office at commencement, he made a journey up the valley of the Connecticut river, as far as to Dartmouth college; where he notes having preached in September, 1779.

It was during his residence at New Haven as a theological student and as Tutor, that Mr. Robinson became personally acquainted with the justly celebrated theologian, the Rev. Dr. Bellamy. He always spoke of him with profound respect and veneration; and probably received from him stronger influences in reference to his theological views, than from any other person. Yet it does not appear that he was ever a pupil of Bellamy, or ever visited him at his home. But his theological system was more conformed to that of the latter, than to any other.

He loved to relate anecdotes of Dr. Bellamy; most of which are well known. When the Doctor was once asked, if in preaching in the college chapel he did not feel abashed before so many learned men; "Not in the least," he replied, "excepting only the Sophomores."—Not long after Mr. Robinson was settled, Dr. Bellamy sent word to Mr. Upson of Kensington, (I think,) that on a certain day he should pass through the place, and would dine with him. Several young ministers of the vicinity, his disciples, were invited to meet him. After dinner the Doctor proposed, as a topic of conversation, the inquiry: "Why was Judas permitted to be so long the companion of our Lord, when the latter knew him from the first to be a traitor?" Some answered the question in one way, and some in another. Finally, Dr. Bellamy said: "You are all wrong; it was that he might be at last an unimpeachable witness to the innocence and purity of our Lord's character."

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SECTION II.

HIS SETTLEMENT IN SOUTHINGTON.

1780.

As the town of SOUTHINGTON became the field of Mr. Robinson's labours during the remainder of his life, a few words respecting its history may here not be out of place.

The town is situated on the westernmost road leading from New Haven to Hartford, nearly midway between the two cities; its centre being about twenty miles distant from the former and eighteen from the latter. It has Cheshire on the south, and Farmington on the north. It was originally a part of the township of Farmington. It occupies a broad rolling tract, interspersed with several plains, lying between two parallel ridges of mountains; the range of East or High Rock and the Blue Hills on the east, by which it is separated from Berlin; and the Green Mountain range on the west, which extends to West Rock near New Haven. West of Southington, and occupying the rugged table land upon the mountain, there was formed later an ecclesiastical society made up from a corner of Farmington and a portion of Waterbury; and therefore called Farmingbury. It is now the town of Wolcott. The area of Southington may be regarded as a square of about six miles on each side.

In the early years of the last century, several families would appear to have fixed themselves here as settlers, principally from Farmington. This was before 1722; in which year the tract was first surveyed and divided into lots.* Among the

* Prof. Porter's Historical Discourse on Farmington, p. 39.

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names of the settlers, the following are reported: Andrus, Barns, Clark, Curtiss, Dunham, Gridley, Hart, Langdon, Lee, Lewis, Newell, Root, Woodruff, and others. These names are still frequent in Southington; and most of them, if not all, in Farmington likewise.

The following sketch, prepared by the late Judge Lowry of Southington, explains the manner in which the Ecclesiastical Society in that town was originally founded:*

"The early records of this church, and of the society, for many years after the settlement of the first minister in 1728, are very imperfect; and there is no record extant, either of the church or society, from the time the society was incorporated until 1728.

"Prior to 1721, the territory comprised within the present limits of the town of Southington, was inhabited by a few families. They were probably a part of the original proprietors of Farmington, or their descendants. They attended upon the preaching of the Rev. Samuel Whitman, who was then the settled minister in Farmington; and paid their taxes there for the support of religious worship. They were called 'The Farmers south of the Town,' and sometimes 'the Southern Farmers.'

"The great inconvenience of attending public worship at so great a distance, especially in the winter season, induced the Southern Farmers to apply to the society in Farmington, for the privilege of setting up a meeting among themselves in the winter season; and at a society meeting held in Farmington, December 18, 1721, the following vote was passed:

"That in consideration of the Farmers south of the Town having hired Mr. Buck to preach among them this winter season, to abate the said Farmers one third part of each their proportion towards the payment of Mr. Whitman's rate.

* Prefixed to the "Confession of Faith and Covenant of the Congregational Church in Southington;" printed in 1851.

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"The following year, December 10, 1722, a similar vote was passed; abating, however, one half of the tax payable by them to Mr. Whitman, upon condition that the said Farmers hire a minister to preach among them three months in the winter season. And at the same meeting, upon the application of the Southern Farmers, a committee was appointed, to consider and make report upon the propriety of said Southern Farmers constituting a ministerial society among themselves. This committee consisted of Mr. John Hooker, Samuel Wadsworth, and Samuel Newell; who, at a meeting of the society held in Farmington, December 26, 1723, made their report, in which they say:

"That having considered the application of the Farmers south of the Town, to become a distinct ministerial society by themselves, they are of opinion, that considering the weakness and inability of said Farmers, at the present, it is nearest their duty to content themselves in the way they are now in, for another year or years; yet they are willing to give them all reasonable encouragement, so soon as they are able. But if nothing else will content them but to become a distinct society now, and a major part shall see fit to gratify them, that they ought to be set off, subject to certain conditions.

"[Among these conditions was this, that the new society, at their first meeting, should fix upon a place for a meeting house; and should lay a tax sufficient to raise the sum of one hundred and fifty pounds, current money, which should be carefully laid out in building the first meeting house.]

"The question being put to the society, if they consented that the Southern Farmers might be a ministerial society, according to the terms of said report, the answer thereto was in the affirmative by a clear major vote.

"This vote was passed December 26, 1723; and at the next session of the General Assembly, the following petition was presented in behalf of said Southern Farmers:

"*To the Honourable the General Assembly, sitting at Hartford, May the 14th*, 1724.

"The memorial of Benjamin Denton and the rest of the inhabitants of a place called Panthorn, in the southwesterly part of Farmington, humbly sheweth; that the first society in Farmington, (to which we at present belong,) at their meeting the 26th of December, 1723, solemnly reflecting

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upon our extreme remoteness from the place of God's public worship, etc. granted us their consent, to be a society by ourselves.

"Whereupon we entreat your Honours to grant us the privilege of a parish, within the following bounds; that is, all that division of land called and known by the name of Division South from the town, between the mountains; to abut on the east and west bounds of said division, east and west; south to the extent of the bounds of the said Farmington; northward so far as said division extends, including those three families, Samuel Stanley, Joseph Andrus, and John Andrus, eastward of that called the Pond river, on that called reserved land, at the north-east corner of said division. BENJAMIN DENTON,

for himself and the rest.

"*Hartford, May the* 16, 1724.

"This petition was granted by the General Assembly, and a bill in form passed, incorporating said inhabitants as a separate society; but it does not appear that any other corporate name was given to the society, than the one mentioned in the foregoing petition. The limits of the society have remained as they were then established; with the exception of some little alteration in the eastern boundary, made in or about the year 1740.

"At a meeting of the society held in 1726, Samuel Andrus being clerk, a vote was taken appointing James Pike as their agent on behalf of himself and the rest of said society, to petition the legislature, for liberty to lay a tax of two pence on the acre on non-residents' lands. In compliance with his instructions, he presented his petition to the General Assembly in 1726, in which it is stated:

"That through the great indulgence of the Assembly, they have laid the foundation of a new Society for their attendance on public worship; that they have already been in considerable advance towards accommodating a Gospel Minister in his settlement; and that much more must of necessity be advanced, in building a meeting house, minister's house, and other things requisite for a Society; that as it is the common fate of new beginning Societies, so we, wanting money to carry on those affairs, from your Honours' wonted goodness in such cases, are emboldened to make this address; that is, to lay a tax of two pence on the acre, on non-residents' lands.

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"This petition was granted, and they were authorised to levy a tax of one penny on the acre, for twelve years, on the lands of non-residents; and, at the same time, the name of *Southington* was established by the General Assembly, as the name of the society.

"From these facts it appears, that the society, at its first organization, was small and feeble. Yet they proceeded at once to build their meeting-house; which was erected at the south-east part of the burying-ground, about one mile north of the present meeting-house.* The house was small, as appears by the timbers, which now constitute the frame of a building near the centre of the town. It is probable, that they commenced meeting in their new house about the year 1726; as they commenced burying in the grave-yard, near where the house stood, about that time.†

"No mention is made of any minister, except Mr. Buck, before the settlement of Mr. Curtiss in 1728; nor can it be known with certainty, who were the first members of the church. The names of Hart, Woodruff, Barns, Upson, Dunham, and Clark, occur most frequently in the early records of the settlement; and probably some of them were among the founders of the society, and the first members of the church. But of this we have no recorded evidence.

"We cannot now realize the inconvenience under which the early settlers of this society laboured, and the sacrifices which they made, in establishing and maintaining the religious institutions, which they have transmitted to us. These were the first objects of their toil and care; and it should be our great object to maintain the fundamental doctrines of the Gospel, and to inculcate upon those who come after us the importance of supporting the worship of our fathers' God."

* My own impression has always been, that this first meeting-house stood *west* of the path leading through the burying-ground from south to north, about midway of the surface of the hill; at a sightly spot over against two large trees; where formerly there were traces of earlier foundations. Still another tradition places it in the field lying south of the burying-ground.—More in accordance with usage, and therefore more probable, is the sightlier spot.—E. R.

† The earliest stone I was ever able to find, many years ago, bore the date of 1726.—E. R.

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As illustrating some of the inconveniences above referred to, I remember the tradition current in my boyhood, and perhaps still current, that before the formation of the society, while the people yet attended on the ministry of Mr. Whitman, many were accustomed to go on foot to Farmington on Saturday afternoon, a distance of seven or eight miles; and return after the public services on Sunday.

No church appears to have been constituted until the year 1728; when the Rev. Jeremiah Curtiss was chosen the first Pastor. He was a native of the place;* was graduated at Yale College in 1724; and was ordained as Pastor, November 19, 1728. The earliest deacons, Thomas Barnes and Samuel Woodruff, were chosen a week later, November 27, 1728. The ministry of Mr. Curtiss continued for twenty-seven years; he having been dismissed in November, 1755. He continued to reside in the place for nearly forty years afterwards; and died March 21, 1795, at the age of eighty-eight years. The following is the inscription over his grave:

This MONUMENT is
erected in Memory of the
REV. JEREMIAH CURTISS.
He early devoted himself to the
Gospel Ministry.
He was settled Nov. 1728, in the 23d year
of his age, and continued in that work till
he was regularly dismissed, Nov. 1754.†
Integrity, meekness, and humility,
were conspicuous and acknowledged
parts of his character, both in
public and private life.
He died March 21, 1795, in the
89th year of his age.
The memory of the Just is blessed.

* In my childhood, a saying of his was current in tradition to the effect, "that he was born while his father and mother were both gone to meeting;" that is to say, while they were absent from home, over Sunday, in Farmington.

† This date, 1754, is wrong. The church records give it correctly as 1755. The list of admissions to the church, during his ministry, closes Sept. 28, 1755.

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His successor was the Rev. Benjamin Chapman; who graduated at the College of New Jersey at Princeton in 1754; and was ordained Pastor over the church in Southington, March 17, 1756. He was dismissed September 28, 1774, after a ministry of more than eighteen years; but continued to reside in the place until his decease, June 22, 1786, aged sixty-one years. The following is his brief epitaph:

This Stone is erected
in memory of
REV. BENJAMIN CHAPMAN,
who died June 26, 1786,
Aged 62 years.*

From the time of Mr. Chapman's dismissal until 1780, a period of more than five years, the church was without a Pastor.

There is no record extant of the names or number of the original members of the church. During 1729, the year following the settlement of Mr. Curtiss, twenty-five persons were admitted; and in 1741, twenty-eight. The whole number admitted by him, during his ministry of twenty-seven years, was two hundred and nineteen. The records kept by Mr. Chapman, it seems, were so irregular and confused, that the number of admissions during his ministry, and until the settlement of Mr. Robinson, cannot now be ascertained. There is therefore a blank, extending from the beginning of 1756 to the close of 1779.

To judge from the preceding statements, the church in Southington, during the ministry of Mr. Curtiss, and apparently under that of Mr. Chapman, was not without a good degree of prosperity. It partook also in the movement and results of the "Great Awakening" in 1740 and the following years. The people were mostly farmers, residing upon their separate farms, some in remote parts of the town. Few, if

* Here again the figures vary from those of the church records. The latter place his decease, June 22, 1786, aged 61 years.

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any of them, were "rich in this world's goods;" but they appear to have been moral in their habits, well instructed in the doctrines and duties of the Gospel, and regular in their attendance on the services of the sanctuary. There was not much of literary cultivation among them. I am not aware of more than *four* natives of the place who were graduated at Yale College prior to 1780, all of whom became ministers of the Gospel, viz. the Rev. Mr. Curtiss in 1724; the Rev. Samuel Newell of Bristol in 1739; the Rev. Levi Hart D. D. of Preston, in 1760; and the Rev. Levi Lankton of Alstead, N. H. in 1777.* Nor does it appear that down to the same period and later, any person educated at college resided in the place, except the ministers.

The soil of the township, at the present day, is in general of moderate fertility; and much of it is very easy of tillage. It is best adapted to the production of rye, oats, and Indian corn; and with proper culture, large crops are not unfrequently obtained. As in all New England, so here, the land has long been worn out in respect to wheat; though this grain formerly flourished well upon its warm and loamy plains.† A century ago the people of the neighbouring towns rather looked down upon Southington. According to the testimony of aged persons, living at the close of the last century, the phrase "poor as Panthorn" was a proverbial expression to denote abject poverty. At the time of Mr. Robinson's settlement, it was even doubted, whether they would be able to support a minister. This, however, was during the last half of the revolutionary war; when money was depreciated, and every branch of industry and labour depressed. The little produce which the farmers were able to raise, could hardly be converted into money on any terms.

It appears by the preceding documents, that the name *Southington* was not given to the society until 1726. Before that time it was known, sometimes at least, as *Panthorn;* the occasion of which name is not known. It has usually been

* Sprague's Annals, II. p. 373.
† Porter's Histor. Discourse, p. 39.

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regarded as a nickname; but it is found in the earliest petition of the inhabitants to the legislature, as above given.

The society, as we have seen, was small and feeble in its beginning. The first house of worship on the hill now occupied by the burying-ground, over which the broad highway once ran in a straight course, gave place in 1757 to the second meeting-house, which stood near the middle of the village green. In connection with it, a tall and graceful steeple was erected by subscription in 1797.* The sound of the fine-toned bell I still remember with pleasure. This second house served as the place of worship for more than seventy years; until superseded by the present edifice, which was dedicated June 16, 1830.

Southington was incorporated as a town by the legislature, at its October session in 1779. The boundary lines were then defined as follows: South, by the north line of Cheshire and Meriden; West, by the town of Waterbury; North, by a highway between Farmington, New Cambridge (Bristol), and Southington; East, beginning at the north-east corner of Southington, in a twenty-rod highway, until it meets Meriden north line.—This western boundary, of course, included that portion of the society of Farmingbury (now Wolcott), which belonged originally to Farmington.

During the visits of Mr. Robinson at New Haven, he had occasionally preached at Southington, as early as February, 1777, if not before that time. In March, 1778, before his return to Yale College as Tutor, the society voted to "apply to Mr. Robinson to continue to preach with us." This he appears to have done, though not regularly; for in December of that year we find his friend Lockwood just closing an engagement there. At the same time, December 7, 1778, the society voted, that their committee should "apply to Mr. William Robinson, Tutor at Yale College, to come and settle with us in the work of the Gospel ministry."

* Society Records.

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The further progress of the matter is shown by the following votes of the society:

February 1, 1779. *Voted*, that the Committee apply to Mr. Robinson, and inform (him) that we still continue our call to him to come with us in the work of the Gospel ministry; and to desire him to come and preach with us, as soon as his circumstances will admit.

September 6, 1779. *Voted*, that we continue to give Mr. Robinson a call to settle with us in the work of the Gospel ministry.

Voted, to choose a Committee to confer together and agree upon a sum, that shall be thought proper to propose to Mr. Robinson for a settlement and salary; and also to prepare a vote to lay before the society for their consideration.

September 10, 1779. The Committee appointed to consider of proposals to be made to Mr. Robinson, reported their opinion; upon which:

Voted, to give Mr. Robinson, on condition of his settling in the work of the Gospel ministry in Southington, one hundred pounds lawful money salary, to be annually paid by the first day of March; in Wheat at four shillings per bushel, or Rye at two shillings and eight pence per bushel, or Indian Corn at two shillings per bushel, or current money equivalent thereunto; and also to deliver twenty-five cords of firewood, cut fit for use, at his dwelling-house annually by the first day of March: during his continuance in the work of the Gospel ministry in said Southington.

And also two hundred pounds settlement, viz. one hundred pounds to be paid within one year after his ordination, at the same rates and in the same manner as is above mentioned; and the remainder, or the other hundred pounds, within two years after his ordination, to be paid in the same manner as is above written.

Voted, that Mr. Jonathan Root, Capt. Timothy Clark, and John Curtiss, be a Committee to wait on Mr. Robinson, and acquaint him with the above vote, and request of him an answer.

The Society having thus completed its call and proposals to Mr. Robinson, the Church also took action in the matter; and on the sixth of October, 1779, made choice of Mr. Robinson as their Pastor. A committee, consisting of Deac. Timothy Clark, Deac. Jonathan Woodruff, and Lieut. Aaron Webster, was appointed to wait on Mr. Robinson, to inform him of the said choice and request an answer.

On the 15th of November, 1779, adjourned meetings of both the Society and Church were held; and the following answer of Mr. Robinson, in writing, was laid before them:

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"*To the Church and Society in Southington.*

"BRETHREN AND BELOVED,

"He who is King in Zion, having put it into your hearts earnestly to desire the re-settlement of the Gospel ministry among you; having in the course of his providence caused a remarkable union to take place; and having also caused, that this union should centre upon me as its object; I have thought it my duty to take your call into serious and careful consideration.

"Notwithstanding my own unworthiness and the great importance of the undertaking; relying on the favour and assistance of Him, whose grace I humbly hope will be sufficient for me; I had determined in early life to spend and be spent in the service of my Master, in the character of a Minister. Being sent for by you, therefore, I made no hesitation in coming unto you. I have laboured with you for several months; in which time you have had opportunity to become acquainted with my manner of life and preaching.

"As a people, you have ever appeared disposed to lend me an attentive ear, while explaining the great things of the Kingdom; and now, in a deliberate manner, have kindly desired me to take the immediate charge and oversight of you as a Church and people. You have further evidenced the sincerity of your desires and affection, by engaging, according to Gospel rule, to furnish me with a handsome and generous subsistence during my continuance with you in the important work. From such favourable beginnings, I have been induced to hope for happy consequences.

"Having taken the matter into serious consideration, and having endeavoured to make use of every proper help for rightly determining my judgment, *I do now therefore signify my acceptance of your call;* relying upon you for every proper encouragement; and promising, by Divine assistance, to be a steady and faithful Pastor to your souls.

"I have said, '*I do now signify my acceptance of your call.*' Upon this give me leave to observe, that although

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there has been nothing in your conduct, which gives me the least ground to suspect your sincerity; yet when I observe the manner in which the best, the most faithful and respectable ministers in the country, are treated at the present day, I feel myself necessitated to proceed with the utmost care and circumspection. I feel myself necessitated to bear public testimony against the gross fraud, which is now almost universally practised in the payment of salaries; and to assure you, that as I mean to devote my life to your service, I shall depend upon your *punctually* complying, at all times, with the full spirit and intention of your proposals. While this is the case, (and I flatter myself it will always be so,) you may rest assured, that the main object of my attention shall be the interests of your precious and immortal souls.

"Now that grace and mercy may so abound among us, as that your minister may come to you in the spirit of the Master, in the fulness of the blessing of the Gospel of peace; and that you, by your Christian conduct, may encourage his heart and strengthen his hands in the performance of his work, is the sincere desire and prayer to God of him who subscribes himself

"Your friend and servant in the Lord,

"William Robinson.

"*Southington, November* 15, 1779."

After the reading of this reply, the Society voted "to accept the answer of Mr. Robinson to their call, given in writing." They also appointed Mr. Jonathan Root, Capt. Daniel Lankton, and Lieut. Aaron Webster, "to be a Committee to join with the Church's Committee, to consult with Mr. Robinson and appoint the time for his ordination." Three weeks later they chose Mr. Jonathan Root, Capt. Asa Bray, and Capt. Reuben Hart, as a Committee "to represent the Society before the ordaining Council."

On the same day with the Society, and at another subsequent meeting, the Church adopted the following votes:

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November 15, 1779. *Voted*, to comply with Mr. Robinson's answer with respect to his settling in the work of the Gospel ministry with the said Church.

At the same meeting, Deac. James Smith, Deac. Timothy Clark, Deac. Jonathan Woodruff, Capt. Josiah Cowles, and Lieut. Jonathan Andrews, were chosen a Committee, to confer with Mr. Robinson upon a Plan of Church Discipline, and exhibit the same to the next Church meeting.

Voted also, that Deac. Timothy Clark be appointed to wait on the Committee of the Association, to take their directions respecting the examination of Mr. Robinson.

November 30, 1779. The Committee appointed at the last meeting, to confer with Mr. Robinson upon a Plan of Church Discipline, reported, that they had agreed with Mr. Robinson upon a Confession of Faith, Church Covenant, and Articles of Discipline; and exhibited the same.

Voted, to adopt unanimously the Confession of Faith and Church Covenant.

Voted also to adopt the Articles of Church Discipline.

Voted, that Captain Josiah Cowles, Deac. Timothy Clark, Lieut. Aaron Webster, and John Curtiss, be a Committee to wait on Mr. Robinson, in order to agree with him upon a time for his ordination; and also to agree upon an ordaining Council, and to send letters to them in the name of the Church.

Voted, that the same Committee be desired to appoint a day for the Church fast, previous to ordination; and invite two of the neighbouring Ministers to preach upon it.

The Confession of Faith and Covenant, thus unanimously adopted by the church, were drawn up by Mr. Robinson; and have remained until the present day in full validity and without change.*

The day of the ordination was appointed for Wednesday, the 12th day of January, 1780; and letters of invitation to join in the ordaining Council were sent to the churches in Farmington, New Cambridge (now Bristol), Farmingbury, Cheshire, and Kensington. President Stiles had consented to preach the sermon; and a separate letter of invitation was sent to him personally. The church in Yale College, of which Mr. Robinson was a member, and of which the Rev. Dr. Dag-

* See the "Confession of Faith and Covenant of the Congregational Church in Southington," printed in 1851.

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gett, as Professor of Divinity, was still Pastor, seems not to have been invited; or, at least, was not represented.

The letter to Dr. Stiles has been preserved in connection with his Diary. It is in the handwriting of Mr. Robinson; and reads as follows:

The Church of Christ in Southington, to the Rev. Ezra Stiles D. D. President of Yale College, sendeth greeting:

It having pleased God in his providence to unite the hearts of this Church in the choice of Mr. William Robinson for our Gospel Minister, this is to desire your presence on the twelfth day of January next, to assist in setting him apart to that important work, according to the directions of the Gospel.

Wishing that grace, mercy, and peace may be multiplied unto you, we subscribe ourselves in the name and at the request of the Church,

Your brethren in the Lord,

JOSIAH COWLES,
TIMOTHY CLARK,
AARON WEBSTER,
JOHN CURTISS,
} Committee of the Church.

Southington, Dec. 20, 1779.

N. B. The Council is desired to meet at 12 o'clock the preceding day, at the house of Mr. Jonathan Root, a little north of the meeting-house.*

The winter of 1779–80 is still remembered as the celebrated Hard Winter; when the inner bay of New York was frozen over from the city to Staten Island, and the roads in all parts of the country were blocked up by immense masses of snow. In consequence of the heavy snows, the Council was unable to convene at the time appointed; and the ordination was deferred till the day following. No record of the proceedings of the Council is known to exist, except that preserved by Pres. Stiles in his remarkable manuscript Diary. The following extract comprises the whole of his entry relative to the subject:

"1780, *Jan.* 12. This was to have been the day of ordination, according to the letters missive which I received from

* On the back of this letter Dr. Stiles endorsed the proceedings at the ordination; but gives them more fully in his Diary, as copied further on.

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the church of Southington. But through the severity of the day, and high winds, blowing the snow and filling up the paths, only two churches and three ministers* were convened to-day, and it was deferred till to-morrow. This afternoon, however, we formed and examined Mr. Robinson, the Pastor elect; and the church committee laid before us their transactions and votes respecting his call. In the evening Mr. Newell arrived; having been all day in coming seven miles, and forty men employed in opening the ways. Next day arrived Mr. Pitkin and Mr. Gillet; the latter came part of the way on snow-shoes. The Council this evening allotted the parts, and voted to proceed to ordination to-morrow.

"*Jan.* 13. This day the ordination of the Rev. William Robinson, late Senior Tutor of Yale College, was attended; a very large congregation assembled on the occasion.

"*Extract of Result of Council.*

"At a meeting of an Ecclesiastical Council of Elders and Delegates of the Churches of Christ, convened at Southington, January 12, 1780:

"Elders present: Rev. Dr. Stiles, President of Yale College. Rev. Samuel Newell, Pastor of the Church in New Cambridge. Rev. Timothy Pitkin, Pastor of the Church in Farmington. Rev. John Foot, Pastor of the Church in N. Cheshire. Rev. Alexander Gillet, Pastor of the Church in Farmingbury. Rev. Benoni Upson, Pastor of the Church in Kensington.

"Delegates present: Deac. Stephen Hotchkiss, from Church in N. Cambridge. Deac. Seth Lee, from Church in Farmington. Deac. Samuel Beach, from Church in N. Cheshire. Brig. Gen. Seth Hart, from Church in Kensington.

"Dr. Stiles was chosen Moderator, and Mr. Foot and Gen. Hart were chosen Scribes.

"Mr. Upson made the first prayer; then I preached on

* Dr. Stiles and Messrs. Foot and Upson.

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1 Tim. iv. 14–16. Mr. Foot made the ordaining prayer, during the imposition of the hands of the Presbytery. Mr. Newell gave the charge. Mr. Pitkin made the concluding prayer; and Mr. Foot gave the right hand of fellowship. These, with Mr. Gillet, laid on hands. Hands were not laid on during the charge, according to custom lately in some of the Consociations; though this Council was not a consociated Council, but one elected at large. Three Psalms were sung in Dr. Watts' version. I was two hours in sermon. We began about eleven, and finished at three o'clock; nearly four hours in service. A very decent, crowded, and attentive auditory. The whole was performed with a serious solemnity.

"The Council dined at Mr. Root's. After dinner, as Moderator, I concluded, as I had begun the Council, with prayer; and dissolved it.

"*Jan.* 14. Very blustering. Visited the venerable and aged, the Rev. Mr. Curtiss, *Æt.* 80 *et supra,** the first Pastor of the church in Southington, who resigned the ministry about twenty years ago.† He attended the ordination with entire satisfaction, and dined with the Council.—Visited also Rev. Mr. Chapman, dismissed five or six years since from the pastoral charge of the church.

"*Jan.* 16. Lord's day. I preached all day for Mr. Robinson, A. M. Rom. v. 21; P. M. 1 Thess. ii. 19, 20. After sermon Mr. Robinson performed a baptism.

"*Jan.* 18. Returned to New Haven. Snow very deep."

Thus was Mr. Robinson introduced to a sphere of active life and duty, in which he continued for more than forty-one years. He found a home, in which the whole of his after life was passed; and his ashes, with those of many members of his large family, now repose in the public cemetery upon the hill, surrounded by the numerous graves of his parishioners.

The circumstances of his settlement were auspicious. He

* The good President is here a little at fault. Mr. Curtiss died in 1795, aged eighty-eight years. At this time, of course, he was seventy-three years of age.

† More nearly, *twenty-five* years.

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was now in the twenty-sixth year of his age ; the people of his charge were united in their respect and affection for him ; and they had pledged to him what he regarded as "a handsome and generous" support. But the first ten years of his ministry were shrouded with heavy domestic afflictions ; and the restoration of peace and the consequent change of circumstances rendered his income inadequate for the support of his family. Hence a new direction was given to his efforts ; one which he himself had never foreseen. Instead of the habits of a secluded student, he acquired those of an active business life.

As to his salary, however small it may now appear, (and it was never increased,) he was at the time probably at least on an equality with most of his brethren settled round about him. His grandfather had been settled on *sixty* pounds ; and Dr. Bellamy, in 1769, had fixed the amount of his own salary at *eighty* pounds. In 1758 Dr. Smalley was installed in New Britain on a salary of *fifty* pounds and wood, with a settlement of one hundred and fifty pounds ; but in 1763 his salary was increased to *ninety* pounds.* Dr. Strong, of Hartford, had one hundred and thirty pounds.† By the terms of his contract with the society, Mr. Robinson was to receive his dues mainly in various kinds of grain at fixed rates ; and the exact accounts kept by him show, that he thus at first, in many instances, collected his own salary, in produce, from individuals.

* Porter's Histor. Discourse on Farmington, pp. 39, 67.
† Dr. Sprague's Annals, II. p. 35.

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SECTION III.

FIRST HALF OF HIS MINISTRY.

1780–1800.

THE professional life of Mr. Robinson, after his settlement at Southington, may be considered in two parts; the first extending over about twenty-one years, and ending with the last century; the other beginning with the present century, and embracing the remainder of his ministry until his dismission. The materials for an account of the first portion are exceedingly scanty; as are also those in respect to the last, excepting the recollections of his family and a few surviving friends, over which are already spread the deepening shadows of from thirty to almost sixty years.

During his previous visits to Southington, Mr. Robinson had made his home in the house of Deac. Timothy Clark, who lived a mile west of the meeting-house, on West street, so called. After his ordination he continued to be an inmate of the same family, until ready to set up housekeeping for himself.

About a month after his ordination, Mr. Robinson was married, by the Rev. Mr. Perry, February 8, 1780, to Miss Naomi Wolcott of East Windsor, to whom allusion has already been made; and to whom he had now been engaged during five or six years. She was the daughter of Capt. Gideon Wolcott and Naomi Olmstead his second wife, and was born Sept. 28, 1754.* She still remained for some weeks at her own home in the family of her brother; and did not remove

* For some account of the Wolcott family, see Appendix D.

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to Southington until the latter part of April. Mr. Robinson rented a house standing on the west side of Queen street, so called, about a mile and three quarters north of the meeting-house, at the north end of the remaining part of the former twenty-rod highway, which ran over the burying-ground hill. The house was afterwards occupied for many years by Nathanael Jones. Here the newly married couple began their housekeeping with pleasing hopes; which however were destined to be fleeting.

It is difficult at the present day to realize the economy and shifts, which our fathers and mothers were compelled to practise in their household affairs, especially about the close of the revolutionary war. One specimen may here suffice. In a letter which Mr. Robinson wrote to his wife while she yet remained at her home, dated April 5, 1780, occurs this passage: "I have purchased of Mr. Trowbridge a clock, brass kettle, iron pot, coffee mill, pair of flats, pair of brass candlesticks, brass andirons, and looking-glass; so I hope we shall be able, upon the whole, to set up housekeeping with some little decency." In a postscript he adds: "A warming-pan I can borrow for the next winter." The warming-pan would seem to have been a matter of previous discussion; for in a letter to her husband of the same date, and which must have crossed his on the road, the lady, who apparently had a mind of her own, writes curtly: "I have purchased a warming-pan."

Such too was then the depreciated state of the continental currency, that the prices paid for various articles now seem absolutely fabulous. In the letters which passed in 1779, it is mentioned, that a fine piece of satin might be obtained at fifty-six dollars the yard. Cider at the same time was from twenty to thirty dollars the barrel. In February, 1780, Mr. Robinson bought ten and a half bushels of wheat for four hundred and twenty dollars, or forty dollars the bushel. At the same time oats were sold at ten dollars the bushel, and flax at five dollars the pound.

Mrs. Robinson brought with her to Southington, as a do-

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mestic, a coloured girl, named Mercy. She was a slave ; and married, a few years later, Antony, a coloured man in the family of Dr. Joshua Porter ; where she spent the rest of her life. She had one son, Peter ; who, as having been born after March 1, 1784, was by law not a slave ; but was held to service as an apprentice, until the age of twenty-five years.* This service belonged to Mr. Robinson. The boy, up to the age of fourteen, lived mostly in the family of the Rev. Dr. Smalley of New Britain. He then returned to Mr. Robinson until his majority, at twenty-five ; and was afterwards employed by him for several years as a hired labourer. Peter was not very intelligent, nor very trustworthy ; and afterwards lived a roving life in the eastern part of the town, where he died some years later.

As early as 1779, some of the letters of Mr. Robinson speak of the severe illness of his favourite sister Mary. Her disease was a very unusual species of sore throat ; which at times hindered her from taking any sustenance for several days. At other times she would seem to be very much better. In the latter part of July of this year (1780), she was able to visit her brother and his wife at Southington ; and returned home with good hopes. But the disease recurred again with still greater violence ; and she sunk under it, and died October 11, 1780, in the twenty-fifth year of her age. She died in great distress, and strictly of starvation, as was supposed. Her father's record speaks of her as having died in good hope of a blessed immortality.† Her letters show her to have been a person of vivacity, of much good sense, and of more intellectual cultivation, than was perhaps common at that time among females of her position. Her brother always spoke of her, throughout his life, with the utmost tenderness.

The next spring, April 12, 1781, Mrs. Robinson gave birth to her only child, a son, William, who died four days afterwards.

The main highway through Southington was, at that time,

* Laws of Connecticut. Connecticut Reports.

† See above, pp. 52, 53.

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one of the great roads of communication between the east and the American army stationed around New York and in New Jersey. In 1781 the French troops from Newport marched through the place, on their way south to the siege of Yorktown. They were everywhere welcomed by the inhabitants; who opened their houses and set out refreshments for their allies. My father used to relate, that two French officers entered his house, where the tea-table was spread, and they partook. Some sprigs of sage were on the table; pointing to which, one of the officers remarked, "One do give dis de horse in my country." But besides reinforcements for the army, there were also companies and stragglers returning from the army, some of them sick or disabled; and often scattering along their route the terrors of small-pox and other diseases.

At that time inoculation for the small-pox was common; vaccination being as yet unknown. Within my own recollection, in the early years of the present century, private hospitals were occasionally opened, in the outskirts of towns, as far as possible from any other house, where patients were received and treated for this terrible disease. In the early months of 1782, it would appear that danger was apprehended from the spread of small-pox; and a temporary hospital was established in Southington. To this hospital Mrs. Robinson repaired; but through the ignorance or mismanagement of the attending physician, the disease terminated fatally, and she expired April 16, 1782, in the twenty-eighth year of her age. She was buried the next day; and on the day following Mr. Robinson wrote to his father an account of the aggravated features of her case. It was written in the anguish of his soul; and may stand here as a slight contribution to the history of the town:

"*Southington, April* 18, 1782.

"DEAR AND HONOURED FATHER,—I yesterday followed the corpse of my dear wife to the grave. Mrs. Robinson is no more. As we live upon a great road of travel from the army, she had long been timorous and fearful of taking the small-

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pox. She therefore determined upon being inoculated. In consequence of this determination, a general leave having been previously given by the town for this purpose, she put herself under the care of a certain Dr. Richards of Farmington, who had been highly recommended to her; and went into a hospital, at about the distance of a mile and a half from home.

"This man, directly contrary to my particular direction and his own promise, inoculated her and a number more only with the matter which had collected in the arm of a person, who had been inoculated but two days before. It so happened, that in the course of about six days she had a little breaking out upon the body, as is very frequent. This was at once, by the ignorant Richards, declared to be the small-pox. At the end of fourteen days she was therefore directed to be cleaned up and dismissed. This was a week ago last Saturday.

"She continued well till Tuesday morning, when she was taken with violent pains in her head and back. As she had been very apprehensive herself, that she had not had the small-pox, she at once concluded that these feelings were the symptoms of its approach in the natural way. She continued extremely ill and very much distressed till Saturday, when it was evident to the physician who attended her, and indeed to every one that saw her, that her difficulty was what she had apprehended. I therefore removed her back again to the hospital; and after meeting on the Sabbath, I went in myself to attend upon her. She had been taken with the disorder common to women just at the time of the eruption; which was a a little before morning on Friday. This now rose to an exceeding height. Dr. Hosmer, as being the most skilful physician in the neighbourhood, was by her desire called to attend her. The power of medicine was however baffled; and she expired in my arms at about six o'clock on Tuesday evening.

"Pray for me, my dear Father. You yourself have felt grief; I know that you will feel for your distressed son. My grief, I fear, will be greater than I can bear. While my house was a house of joy, my Father has always declined my urgent

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invitations to come and rejoice with me. But, my dear Father, you love to mourn; O, do not, then, refuse me the consolation of your company, and that of my sister. O, come and see my empty house, and drop with me a tear upon the grave of my dearest wife. Farewell, my Father, and do not forget the distresses of your son! WILLIAM ROBINSON.

"P. S. Towards twenty, out of about forty, who were inoculated with Mrs. Robinson, were treated in the same manner, and have shared the same fate; except that their lives are not yet gone."

The above touching appeal to his father drew out no response; and although the latter lived for a quarter of a century after this event, he never visited his son in Southington.

The affection of Mr. Robinson towards his first wife, with whom he was united a little over two years, was the earliest and probably the most devoted attachment of his life. He loved her for her personal qualities; and cherished the highest respect for her character. This indeed is manifested in the inscription upon her tombstone:

In Memory of
MRS. NAOMI ROBINSON,
Wife of the Rev. William Robinson.
She was born at East Windsor, Sept. 28, 1754,
of the ancient and honourable family of the
WOLCOTTS.
She was peculiarly beloved in life,
and at death universally lamented.
She died of the Small Pox,
in the 28th year of her age,
April 16th, 1782.
Hers was the character so strikingly
described in the 31st chap. of Proverbs;
and to none could the closing verse
be more properly applied, than to her:
"Many daughters have done virtuously,
but thou excellest them all."

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At what time Mr. Robinson began to turn his attention to agriculture, is not known; but it seems to have been early. It was doubtless the smallness of his salary, and the necessities of a family, with which he had now begun to be acquainted, that led him to the cultivation of a farm, as a means of meeting these wants, and of obtaining a more comfortable support. In so doing he had before him the example of Edwards and Bellamy, and a host of other clergymen; who were driven to have recourse to the same means of subsistence for their families.

It was during the summer of this year, 1782, that he made his first purchase of real estate. He bought of Samuel Curtiss the homestead of the latter, which had been a portion of the farm of his father, the Rev. Mr. Curtiss. It was situated on the east side of the high road, about three-quarters of a mile north of the meeting-house; and besides a well-built house with a *lean-to* or long back roof, comprised about forty-five acres of land of medium quality. The date of the deed is August 19, 1782; the consideration nine hundred pounds. Three years later, for the consideration of forty-eight pounds, he added about four acres more on the south, including a beautiful copse of oak wood covering the hill-side. By further gradual additions on the south, the homestead was in a few years enlarged to about seventy acres in all.

On this homestead he passed the remainder of his life. His next neighbours, at first, were his two predecessors in the ministry, Mr. Curtiss on the north, and Mr. Chapman on the south. How he contrived to pay the £900, or $3,000, due as the price of the first purchase, is not known; as he received no patrimony from his father. But he often spoke in after life of the great kindness shown to him by Col. Jeremiah Wadsworth of Hartford, in that he had loaned him money in his time of need, letting it lie for many years; and thus enabled him to lay a foundation for success. Not improbably the payment for this homestead may have been the main occasion referred to. It is also a recollection of my boyhood, that once when I was with him in Hartford, he called on the maiden

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sisters of Col. Wadsworth, to pay the interest of money of theirs, which he had in his hands.

Here, in his own home, Mr. Robinson appears to have commenced his farming operations. They were at first limited. He seems to have begun by letting out his fields on shares; and this practice he continued more or less through life. It was often a great benefit to a mechanic, who had no land of his own, thus to be able to till a field, and gain a part of the crop. In the language of Dr. Barnes, who was in later years his family physician, and learned it from the old people of the town, "he purchased cows and let them out; he kept bees, and let them out; he bought land and let it out; all on shares." As in these pursuits his uncommon talent for business became more and more developed, his success also became greater and more striking.

During all this time his appropriate duties as a minister and pastor were never neglected, and were performed to the general satisfaction of his people. To his preparation for these duties were devoted the earliest and best hours of every day; and with them nothing was suffered to interfere.

On the 16th of September, 1783, Mr. Robinson was married to his second wife, Miss Sophia Mosely of Westfield, Mass. The ceremony was performed by his friend and former colleague in Yale College, the Rev. Mr. Atwater, who was now settled as pastor in the place. She was a daughter of Col. John Mosely, one of the leading men of the town; and was born October 7, 1760. A younger sister afterwards married the poet Honeywood.*

The memorials of the second Mrs. Robinson are very few; and the brief record of her life is soon brought to a close. She gave birth to her only child, a son, August 31, 1784, who received the name of William. Not long after his birth, the mother fell into a quick consumption, and died Dec. 31, 1784; less than sixteen months after her marriage. The following is the inscription on her tombstone:

* For some account of the Mosely family, see Appendix E.

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In Memory of
MRS. SOPHIA ROBINSON,
Wife of the
Rev. William Robinson.
She was the daughter of
Col. John Mosely,
of Westfield.
Born Oct. 7, 1760. Died Dec. 31, 1784,
of a quick consumption,
in the 25th year of her age.
She was pleasant in her life, and at death
she found the comforts of Religion.
Her end was peaceful and resigned.

Her son William lived to graduate at Yale College in September, 1804; but died of consumption in November of the same year.

As the country revived after the peace, and the prices of grain advanced, some of the parishioners became dissatisfied with the low rates, at which their pastor was entitled to receive their produce. In December, 1786, a committee of the society waited on him to confer upon this subject. A letter of his in reply is extant, dated December 18, 1786; in which he expresses his willingness to assent to any just arrangement, which the society may propose; and suggests, that for that year the salary (£100) should be paid in money; although in that way he would suffer loss. Nothing further seems to have been done in the matter; and the former arrangement was continued until 1795.

During this period of his second bereavement, and perhaps earlier, Mr. Robinson occasionally received young men into his family, to prepare under his instruction for entering Yale College. He did not, however, make a regular business of teaching; nor were his pupils numerous. The only ones whose names are still remembered, were Asahel Hooker and Giles H. Cowles, both of Farmington, who were college classmates, and graduated in 1789.*

* Afterwards the Rev. Asahel Hooker of Goshen and Norwich, Conn. and the Rev. Giles H. Cowles D. D. of Bristol, Conn. and Austinburg, Ohio. See

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After more than two and a half years thus passed in bereavement, Mr. Robinson was married, by his friend and neighbour, the Rev. Mr. Upson, to his third wife, Miss Anne Mills of Simsbury, August 13, 1787. She was born June 11, 1761; and was a daughter of the Rev. Gideon Mills, who had formerly been for seventeen years pastor of the church in Simsbury, and was afterwards pastor in West Simsbury. He is still remembered in tradition as a man of deep piety and godly sincerity. A brother of hers, the Rev. Samuel Mills, was for many years pastor of the church in Chester, Conn. With another brother, Deacon Jedidiah Mills, an intelligent and respected farmer of West Hartford, my father and his family continued to hold frequent intercourse down to the close of his life. More known to the public was her cousin, the Rev. Samuel J. Mills of Torringford; whose son, Samuel J. Mills Jr. was one of the first to awaken in this country an interest in Foreign Missions.*

Since his settlement in Southington Mr. Robinson had been growing in reputation among those to whom he became known, both as a preacher and a theologian. He was, as we have seen, an admirer of Bellamy, though not strictly his disciple; and he took his position among the followers of the "New Divinity," as it was then called. Indeed, his friend Dr. Stiles speaks of him as one of the leaders of that 'pestilent' school, which was a source of so much solicitude to the good President. In his Diary, under date of August 10, 1787, occurs the following passage; which I insert here, by permission, as interesting both in reference to the history of that day, and in its relation to Mr. Robinson:†

"President Edwards has been dead twenty-nine years, or a generation. Dr. Bellamy is broken down, both body and mind, with a paralytic shock; and can dictate and domineer

Sprague's Annals, II. p. 330. This residence of Mr. Hooker with Mr. Robinson, was a family tradition in my childhood.

* For some account of the Mills family, see Appendix F.

† Diary, 1787, pp. 59, 60.—This extract, and also the one next following, were copied by me from Dr. Stiles' manuscript, for this work, in 1855. They have since been published by Prof. Fisher, in the Appendix to his Discourse on the History of the Church in Yale College, 1858, p. 81.

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no more. Mr. Hopkins still continues, but past his force; having been somewhat affected by a fit and nervous debility. Mr. West is declining in health; and, besides, was never felt [to be] so strong rods as the others. It has been the *ton* to direct students in Divinity, these thirty years past or a generation, to read the Bible, Pres. Edwards, Dr. Bellamy, and Mr. Hopkins' writings; and this was a pretty good sufficiency of reading. Now, the younger class, but yet in full vigour, suppose they see further than these oracles, and are disposed to become oracles themselves; and wish to write Theology, and have their books come into vogue. The very New Divinity men say, they perceive a disposition among several of their brethren to struggle for pre-eminence; particularly Dr. Edwards, Mr. Trumbull, Mr. Judson, Mr. Smalley, Mr. Spring, Mr. Robinson, Mr. Strong of Hartford, Mr. Dwight, Mr. Emmons, etc. They all want to be Luthers. But they will none of them be equal to those strong reasoners, Pres. Edwards and Mr. Hopkins. If health permit, Dr. Wales, Mr. Backus, Mr. Perkins, Mr. Chauncey, and perhaps others not yet born, may bear away the palm."

In the same connection, Dr. Stiles utters the following judgment and remarkable prediction, in respect to the writings of the elder Edwards:*

"Pres. Edwards' valuable writings, in another generation, will pass into as transient notice, perhaps scarce above oblivion, as Willard, or Twiss, or Norton. And when posterity occasionally come across them in the rubbish of libraries, the rare characters who may read and be pleased with them, will be looked upon as singular and whimsical; as in these days [is] an admirer of Suarez, Aquinas, or Dionysius Areopagita."

The above is a striking instance of the fallacy of human opinion. In spite of the prophecy of the good President, uttered more than seventy years ago, the influence of the writings of Edwards was probably never so wide or so great, as at the present moment.

* See the preceding note.

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Apart from the gradual enlargement of his homestead, already referred to, the first purchase of land made by Mr. Robinson in another part of the town, was a lot on Nashaway plain, so called, about a mile south of the meeting-house, and nearly two miles from his own dwelling, on the road leading to Meriden. It was a triangle in form, lying in the fork of two roads, containing about thirteen acres. The date of the deed was April 5, 1788. Two years later he purchased a lot of fourteen acres, lying west of the above, and separated from it only by the highway.

The birth of his eldest daughter, Naomi Sophia, took place May 30, 1788. She grew up; married James Woodruff; and died November 21, 1849, aged 61½ years.

But the domestic happiness of Mr. Robinson was again destined not to be of long duration. Early in July of the next year, his wife was seized with the measles. After giving birth to a dead infant, (July 7th,) she sunk under the disease, and died July 10, 1789, at the age of twenty-eight years, and less than two years after her marriage. She used to be spoken of as a lady of fine person, of much intelligence, and of firm religious character. The following inscription is on her tombstone:

In Memory of
MRS. ANNE ROBINSON,
Wife of the
Rev. William Robinson.
She was the daughter of the
Rev. Gideon Mills
of Simsbury.
She was born June 11, 1761; and died of the
Measles, in her 29th year, July 10, 1789.—Why
the amiable and the virtuous of our race
are often cut down in the midst of life, is
among the inscrutable Mysteries of Heaven.—
This however is enough for us to know, that
all the ways of GOD are just and right; though
many of them may now be hidden from our view
by impenetrable clouds and darkness.

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Whether Mr. Robinson still continued to prepare young men for college, does not appear. Mr. Hooker, mentioned above, after having graduated at Yale in September, 1789, returned to pursue the study of theology with his former instructor; who is spoken of as his "friend and benefactor." Mr. Hooker was ordained as pastor of the church in Goshen in September, 1791; on which occasion Mr. Robinson preached the ordination sermon.*

Before the year 1790, his farming operations appear to have been carried on chiefly within the limits of his own homestead. These, and his lettings of stock and bees, had been successful; and he was now led on to extend his property in land very considerably. In the course of the year 1790, between February and November, he purchased four tracts of land; one on Nashaway plain, as above mentioned; and the rest near the foot of the East mountain, at least two and a half miles distant from his own house. They comprised in all eighty-two acres, at a cost of about one hundred and fifty pounds. Of his circumstances at this time we have a brief notice by Dr. Stiles, written apparently in September, 1790.†

"The Rev. Mr. Robinson settled at Southington in 1780, worth nothing. Now, 1790, he is possessed of a good two-story house, and a farm of one hundred and fifty acres. This year he has about a dozen acres of Indian corn, and perhaps as many of English grain. He has forty hives of bees. He has stock, about a hundred cows, let out in different parts of his parish, and six or eight pair of oxen; besides two pair oxen he keeps himself. He hires two men and sons; and will sow this fall twenty-three acres of wheat; from which is expected four hundred bushels next year."

It was not very far from the same time that Pres. Stiles, who sometimes complains in his own case of the *res angusta domi*, enumerates in his *Itinerary* quite a number of those

* Sprague's Annals, II. p. 317.

† This notice is written with a pencil on a loose leaf, preserved in Dr. Stiles' *Itinerary*, Vol. V. p. 222. This is a different work from his Diary.

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whom he styles "wealthy ministers" in Connecticut. Among them were the following:*

Mr. Robinson, Southington, 150 head of cattle.
Mr. Smalley, New Britain, 150 " "
Dr. Bellamy, Bethlem, £1800.
Mr. Pitkin, Farmington, £3000.
Mr. Lockwood, Andover, £2500.

In the course of the same year, August 10, 1790, Mr. Robinson was married by the Rev. Mr. Olcott, to his fourth wife, Miss Elisabeth Norton of Farmington. She was born Jan. 13, 1761; and was the eldest child of Col. Ichabod Norton and Ruth Strong his wife. She was a niece of the Rev. Cyprian Strong D. D. of Chatham, and sister of the Rev. Asahel Strong Norton D. D. of Clinton, Oneida Co. N. Y. and of Seth Norton, first Professor of Languages in Hamilton College, of which he was perhaps the most efficient founder.† This union continued for nearly thirty-four and a half years; she having died about eight months before her husband. They had six children; two of whom died in infancy, and the rest still survive.‡

For the next ten years the life of Mr. Robinson was of an even tenor, varied by few incidents out of the usual course. His preparations in his pastoral office regularly occupied his morning hours; while the remainder of the day was given to visiting his people at their homes, to religious services appointed on a week-day in different parts of the town, and to the claims of business connected with his farm. His business prospered evidently beyond his expectation. With this prosperity came also the desire and the ability for further enlargement; and he continued to make purchases of land, larger or smaller, in almost every year, (1792 and 1798 alone excepted,) until the close of the century; at which time he was the owner of about three hundred acres in all. This included a grist-mill in the southeast part of the town, three miles distant from

* See Dr. Stiles' full list of "Wealthy Ministers in Connecticut," in Appendix G.

† For some further account of the *Norton* family, see Appendix H. For notices of the *Strong* and *Hooker* families, see Appendix K.

‡ For the children of Mr. Robinson by his fourth wife, see below in Sect. VII.

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his house, which he bought of Samuel Church in 1795, for three hundred and forty pounds. A few years later a saw-mill was built in connection with it by other parties; whom he afterwards bought out. The other lots purchased lay, one tract of fifty-three acres on the 'Lower Plain,' so called, south of Dr. Joshua Porter's; and the rest near the foot of the East mountain, and extending west to the road leading by the former dwellings of Robert Foot and Jacob Tyler.

It was during the year 1794, that a female domestic, Clarissa Hitchcock, familiarly known as Miss Clara, became a member of his household. She proved to be a most valuable acquisition; and continued a member of the family until it was broken up by the death of Mr. Robinson. Afterwards, the days of her worn-out strength were passed in the family of his son, until her death, March 6, 1831; after a service of nearly thirty-seven years. Her integrity and fidelity were never questioned. The affairs of the house, and also the children, were cared for as if they had been her own; and no amount of fatigue or watchfulness was ever spared or shunned. In her prime she was an excellent housekeeper, and always took the main charge of the household. It is a pleasing duty to offer here, even this late tribute to the memory of the faithful nurse of our childhood, the kind and careful friend of later years.

She became a member of the church in 1799. Her grave is with the numerous graves of the family, among whom her life was spent; and her tombstone bears the following inscription:

In Memory of
CLARISSA HARLOW HITCHCOCK,
Daughter of
Nathanael Hitchcock,
who died March 6, 1831,
Aged 68 years.
She resided in the family of the
Rev. William Robinson from 1794
until her decease.
Faithful and true was she in life,
And in death she was not forsaken.

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In 1795, the complaints which had already existed in 1786, in respect to Mr. Robinson's salary, growing out of the advanced prices of grain during the fifteen years which had now elapsed since he was settled, were revived and brought before the society. I find, however, no correspondence on the subject among his papers. But a new contract was made, which now lies before me in the handwriting of Roger Whittlesey, dated February 2, 1795. It stipulates, that the salary shall thereafter be one hundred and ten pounds [$366.66] lawful money, in Spanish milled dollars or their equivalent; and this to be in place of all former stipulations as to grain, and also as to the twenty-five cords of firewood. It is signed on the part of the society by their committee: Roger Whittlesey, Job Lewis, Thomas Stanley Day, John Upson, Timothy Clark, and John Curtiss.—No further change was ever made in relation to the salary.

At the close of this period, (1800,) Mr. Robinson was thus engaged in agricultural pursuits to an extent which he himself, doubtless, had never purposed or anticipated. The success which had attended his efforts; the consciousness of business talents, such as few of those around him possessed, and which were regarded with wonder by his parishioners; and the pecuniary aid which his habits of enterprise and entire punctuality enabled him to command; all these had led him on beyond any expectations of his own or of others. He was not drawn off from his ministerial labours; for these were ever performed with conscientious regularity and fulness. But he was drawn off from the further cultivation of his intellectual powers, in the walks of literature and science; except in the most general way.

In this diversion of his powers, he may also have been in part influenced by the fact, that among all the inhabitants of his parish; all those indeed with whom he had daily intercourse; (with the exception of his two predecessors, one of whom died in 1784, and the other at a great age in 1795;) there was for twelve or fifteen years not a single person who

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had received a college education, or paid any attention to literary or scientific pursuits. Several of the young men of the town had, indeed, meantime graduated at Yale College; some of them, perhaps, induced by his example or advice; but not one of them remained in Southington. Such were Samuel Woodruff in 1782, and Jonathan Barnes in 1784; who settled down as lawyers, the first in Wallingford and the other in Middletown. The others all became ministers in various places, viz. Gad Newell, graduated in 1786; Whitfield Cowles in 1788; Josiah B. Andrews in 1797; Pitkin Cowles in 1800; and Elisha D. Andrews, who entered college in 1799, and graduated in 1803.

During all this interval, the records of the church show a constant series of accessions; but no extensive revival of religion. In 1780, the first year of his ministry, thirty-eight persons were admitted as members; in 1781, nine; in 1786, seventeen; and in 1799, twenty-two. Most of the intervening years show additions varying from two to seven in each year. In 1783, 1784, and 1791, there were no additions. The whole number admitted by him, down to the end of 1800, was one hundred and forty-two. In this amount of growth, the church would doubtless compare favourably with other neighbouring churches during the same period; and certainly there is nothing which marks or implies remissness on the part of the pastor. On the contrary, the earliest years of his labours were among the least fruitful. In some of the latest years of his ministry, the accessions to the church were much larger; as we shall see in the next Section.

In the latter part of 1782, the church appears to have been troubled for a time with the question of the "half-way covenant," so called. A certain William Dickinson had been admitted, in the language of the times, "to own the covenant," at Stepney, now Rocky Hill, Conn. and had been recommended, some years before, as upon that standing, to the church in Southington. It does not appear that the church had ever acted upon his case. The matter was now

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brought up by his requesting baptism for his child. It was referred to the church; which desired to have a copy of the profession which he had made. This the Rev. Mr. Lewis of Stepney declined to furnish. The church then, at a meeting Dec. 4, 1782, came to a vote upon the following question:

"Whether it be the mind of this Church, that the practice of admitting persons to own the covenant, as it is called, and receive baptism for their children, at the same time absenting themselves from the Lord's Supper, is according to Gospel institution?"

On this question the vote was unanimously in the negative. A second question was then proposed, as follows:

"Whether it be the desire of this Church, that the practice abovementioned should be introduced here, with respect to persons who are not now upon that standing; or kept up with respect to those who are?"

This question also was decided by vote in the negative; though, apparently, not with equal unanimity.

Nearly a year and a half afterwards another meeting of the Church was held, May 31, 1784, at the desire of "certain brethren professing themselves to be aggrieved" by the preceding votes; particularly "in their application to the case of William Dickinson." The question was proposed in this form:

"Whether it be the mind of this Church, that this meeting should be adjourned, and that a committee should be appointed to confer with Mr. Dickinson, and attend to a copy of the profession made by him, if he can now procure it?"

This was decided by vote in the negative; and then the final vote was taken:

"That it is not the desire of this Church, that Mr. Dickinson should have his child baptised upon his present standing."

The matter of the half-way covenant was never again moved in the church.

During this period there is testimony of no little value in respect to the talents and standing of Mr. Robinson; coming, as it does, from competent and impartial judges.

In 1793 and the following year, Ebenezer Porter, afterwards the Rev. Dr. Porter, Professor at Andover, was pursuing

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the study of theology with the Rev. Dr. Smalley of New Britain; and during the intervening winter taught, for a few months, the central district-school in Southington. Twenty years later, while pastor at Washington, he is reported to have said: "I also have some acquaintance with Mr. Robinson, having sat for a time under his ministry; and I regard him as possessing native powers of mind superior to those of any other minister in Connecticut." He added something further like this: "Had the energies of his powerful mind been exclusively devoted to the ministry, he would have taken a higher stand than any other."*

To the same effect is the following note from the Rev. Gardiner Spring D. D. of New York, under date of April 17, 1857; a reminiscence of almost sixty years:

"MY DEAR SIR,

"My recollections of your revered father are of so remote a date, that I fear they are almost worthless to your filial and praiseworthy design. Late in the autumn of 1800, I spent a few pleasant days in his family at Southington, at the request of your much loved and much lamented brother William, then my class-mate at Yale.† Your father's kindness, and Christian, gentlemanly bearing, made a deep impression on my youthful mind. He stood high in the esteem of my own father, who knew him well. As an acute theologian, an able preacher, and faithful pastor, he had few superiors in Connecticut; while the small stipend on which he was condemned to subsist, drove him to apply his active and business-like mind to pursuits of a secular character, for the support and education of his family. Had he been able to 'live by the Gospel,' he would have stood on the same platform with Smalley, Dwight, Hart, and Strong.

"Yours affectionately, GARDINER SPRING."

* See the circumstances more fully narrated in the letters of the Rev. Mr. Harrison, in Sect. VI.

† This was at the annual Thanksgiving in 1800. Mr. Spring was afterwards out of college for one year; and graduated in 1805.

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Such is the brief history of Mr. Robinson's life and labours during the first twenty-one years of his ministry, extending down to the close of the eighteenth century. His path had been often darkened by heavy domestic afflictions, which left their traces upon his character and feelings. The fathers of the parish, who best knew him, have passed away with him, leaving few memorials ; and the recollections of his children and others now living, do not go back to the scenes of this period. At its close he was already past the middle age ; and his habits and manner of life had become fixed.

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SECTION IV.

LATTER HALF OF HIS MINISTRY.

1800–1821.

DURING the first half of Mr. Robinson's ministry, as we have seen, the church under his pastoral care enjoyed at least an ordinary measure of prosperity in spiritual things; and the same was true during the present period, or latter half; but with brighter results near the close. In secular matters, also, his course of life during the last ten years of the preceding century had been marked by successful activity and accumulation; while, in like manner, the first ten years of the present century were no less full of active labours; though these lay in a different direction. No more lands were acquired in permanency; but the attention of Mr. Robinson was turned more directly to the cultivation of the farm he already possessed; both as a means of support and profit, and more especially as an example to his people of the benefits of agricultural industry and skill.

In the early years of the present century, to which the memories of his children and surviving friends dimly reach back, his farming operations had become more systematized, and were more under his own control. He no longer let out bees; though he usually himself kept quite a number of hives. Nor did he let out cows singly, as formerly; but, in the spring, farmers from Goshen and other towns in Litchfield county were accustomed to come and hire cows for the season, and return them in autumn with a certain weight of cheese as the hire of each cow. In this way, for a number of seasons, Mr. Robinson

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obtained a supply of cheese for his family ; though sometimes the dairy was managed at home. Butter sufficient for the family, and sometimes more, was always made within doors.

At the same time, and in like manner, all the linen and woollen cloth needed in the family, for clothing and other purposes, was spun, woven, and made up, at home. The spinning was mostly done by my mother and Miss Clara, already mentioned ; and was carried on chiefly in the kitchen, which was also the common sitting room of the family. The busy hum of the spinning-wheels, both large and small, and the click of the loom in the wash-house, are among the indelible remembrances of my childhood. The first article of foreign broadcloth, that I remember in the family, was the coat of my brother William during his last year in college.

Mr. Robinson still continued to let fields to small farmers or mechanics, to till on shares. But the chief amount of agricultural labour was carried on under his own supervision. He usually hired one or two men by the year, and others for the summer season. Some of these remained with him for several years. They all formed a part of his own family ; and were always regarded and treated as such. His sons, till thirteen or fourteen years of age, were brought up to labour with them in the field. Much of his land lay at a distance from his house, from one mile to three miles ; and of course much time was occupied by men and teams in passing to and fro. But wherever the labourers were employed, there was scarcely a day in which they did not receive a visit from Mr. Robinson, to inspect the progress of their work. In the seasons of haying and harvest, he often laboured with them ; sometimes for the whole day. At other times, and especially early in the morning, before breakfast, he took great pleasure in the care of his garden. These habits of supervision continued until the autumn of 1821 ; when his youngest son returned home from college, and took the principal charge of the farm.

The agricultural pursuits of Mr. Robinson were successful and prosperous. He followed no visionary or impracticable

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theories; but if any real improvement was suggested, he adopted it at once. He was no great believer in labour-saving machines; yet he once purchased a washing-machine, which for a time promised well; but it proved a failure, and was soon laid aside. His farming utensils were all of the best kind then known; some of them equal to any since introduced; while others, of course, were still far from the perfection, which the subsequent lapse of half a century has now brought into vogue.

At that time there were no agricultural societies in the country, and few agricultural books. Whatever advances or improvements, therefore, Mr. Robinson may have made beyond the farming of his neighbours, were mainly the result of his own observation and experience. He was the first in the town to practise a rotation of crops; and it was he, especially, who introduced the cultivation of clover; gathering the seed, at first, by a machine drawn by a horse. By these means he made the partially worn-out plains of Southington for the time highly productive. In 1803, on a field of twenty acres on the lower plain, he turned in a stout crop of clover, much to the surprise of some of his neighbours; and sowed the field with rye. The next harvest returned to him such a crop of rye, as had never before been seen in the town. He occasionally tried to raise wheat, and sometimes had partial success; but it did not thrive well upon that soil. Hence he was led to the pithy remark, which is still remembered and repeated, that "whoever in Southington wishes to eat wheat, must raise rye."

At the same time, too, he cultivated Indian corn extensively. Hence he was induced to try the efficacy of plaster of Paris; which upon that soil had a wonderful effect, both in respect to Indian corn and clover. He was thus led to urge the use of it upon his neighbours; though not without encountering much prejudice. The following anecdote illustrates this remark; as it also shows the peculiar estimation in which he was held by his parishioners. He had let a field on the southern plain to a farmer, to plant Indian corn on shares;

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and he proposed to furnish plaster of Paris for the whole field, if the farmer would apply it. The latter declined. As Mr. Robinson was to have one half of the crop, he then proposed, that they should divide the field ; each taking two rows of corn alternately. This was agreed to. He applied the plaster to his own portion; and the appearance in favour of his rows soon became so striking, as to attract much attention. One day Mr. A. a noted horse dealer and village wit, was riding by the field with some strangers. The latter were filled with wonder, and were curious to find out the reason of the difference. "Oh," said Mr. A. "I can tell you ; the large rows belong to our minister, and the small ones to his people."

About the year 1795, the manufacture of tin-ware had been introduced into Southington ; and, being found profitable, had in a few years spread extensively. A consequence was, that the business of a tin-pedlar had also come into vogue ; and the young men of the town, who in summer were industrious farmers, wandered off in winter through the middle and southern States, to dispose of their loads of tin-ware, and later also of dry goods. They returned sometimes as successful traders ; but often also with their habits of industry broken up, and their morals corrupted.

In the general encouragement of manufacturing interests, which marked the beginning of the present century, several smaller and local manufactures were also established in Southington ; such as wooden clocks to some extent, buttons, horn combs, wooden combs, spoons, brushes, bellows, awl-hafts, and-irons, etc. Later also, and on a more extensive scale, were establishments for making iron bolts, lasts turned from a model, and the machines for manufacturing tin-ware now in general use. All these brought into the town, as workmen, a new class of inhabitants, trained elsewhere, not always very enlightened, and sometimes of loose habits and morals. Such persons, of course, did not usually attend the worship of the sanctuary ; and could not be reached by a pastor's ordinary labours. The effect of all these circumstances upon the modes of thinking, the habits,

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and the morals, of a population hitherto wholly agricultural, and especially upon the young, were seen and deplored by all.

Mr. Robinson was not the man to neglect any thing, whether in precept or example, which could serve to stem this unhealthy aspect of things, and preserve among his people (so far as possible) their agricultural habits and pursuits. That the course which he followed, during those years, was adopted by him of set purpose to counteract those growing tendencies, it would perhaps be too much to affirm. But there can be no question, that it was the course best adapted to turn off the attention of his people from novel schemes, and confirm them in their inbred attachment to agriculture.

In connection with his mill, already mentioned, he purchased large quantities of rye; the flour from which was of a quality so superior, that the brand of his miller, L. Andrus, became celebrated. More largely, however, did he engage in preparing Indian meal for the West India market. In this way he benefited his people, and acquired, perhaps, the greater portion of his own estate. A market was thus opened to his parishioners for all their grain, at their very doors; and they were in this way stimulated to enter with energy upon the culture of Indian corn. Indeed, he used, in the spring, to engage the leading farmers to raise for him each a certain quantity, to be delivered in the autumn; he often advancing, if necessary, part of the price. In this manner he encouraged the industry and efforts of his parishioners; and, of course, they too became more prosperous. Indeed, the influence of his own successful agriculture, and of the encouragement he afforded to others, was apparent throughout all that region. It was the saying of Roger Whittlesey, the leading lawyer in the place, than whom there could be no more competent judge, that "it was Mr. Robinson, who taught Southington people how to live."

In all his own success, he was ever ready to help others. The Rev. Dr. Brace writes: "If a poor neighbour's cow were about being seized for debt, Mr. Robinson would say: 'Here,

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I will buy your cow, and let you keep her for rent, ($4 a year,) and let you redeem her, whenever you can do it.' He would possess forty or fifty cows in this way, relieving the men, encouraging their industry and frugality, and laying a foundation for them to become men of property. If a man were in debt for his house and land, and liable to a forced sale, Mr. Robinson said to him: 'I will lend you money to pay your debt; take a mortgage of your farm; and let you redeem it just as soon as you can.' Thus he saved many; while he might be obliged to hold the property of the inactive and improvident, who had not energy and calculation enough to work their way out. He put them into a condition to help themselves, if they had the resolution to do it."

In view of this habit of affording aid to others, it is not surprising, that Mr. Robinson should have had many applications of the kind from various quarters; not unfrequently from farmers and mechanics, who, not content with their legitimate business, aspired to something higher and more profitable. Sometimes they succeeded in persuading him to aid them; but their speculations, perhaps in most cases, turned out unsuccessfully; and in this way Mr. Robinson suffered losses to a very considerable amount, especially in the later years of his life.

During all this period, his attention to the duties of his ministry was unremitted. Besides the regular exercises of the Christian Sabbath, he often made appointments for preaching on week days in the different parts of the town, in schoolhouses or private dwellings. He was frequent and faithful in visiting his parishioners at their homes. His own regularity and punctuality led him to inculcate the same habit upon his people, and to expect it from them, especially in their attendance on public worship. It used to be related of him in pleasantry, that if any one were absent from his seat on Sunday, Mr. Robinson was sure to see him during the week, and usually met him with pressing inquiries after his health. At any rate, although many of his people resided at the distance of

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three or four miles from the meeting-house, they were all trained to a regular and punctual attendance on the Sabbath, such as is now found in few parishes. Indeed, here as elsewhere, the remark was true, that those who lived most remote, were the most regular and punctual in their attendance.

There were, nevertheless, some in the parish, not however among the regular attendants on his preaching, who thought their minister gave his attention too much to secular business, and neglected his pastoral duties, especially the visiting of the sick and afflicted. In December, 1801, the matter was brought up in a meeting of the society; and a committee was appointed to confer with Mr. Robinson. The committee consisted of Timothy Clark, Esq. the Deacons Newell, Dutton, and Barnes, Timothy Lee, Heman Atwater, Roswell Moore, Stephen Pratt, and Maj. Hart. The society would appear not to have laid any great stress upon the complaint; as the committee was mainly composed of early and staunch friends of the pastor. The charge, in general, was, neglect of that part of the ministry, which consists in "visiting the people in their distresses, in sickness, etc." This charge Mr. Robinson denied *in toto*. At the same time he declared himself ready to give up all his secular business, if the society would pay him a salary sufficient for the support of his family and the education of his children. And further, since both he and his friends regarded the movement as arising, not from the motives alleged, but out of opposition to the doctrines which he preached, he expressed a willingness to be dismissed from his people, if such were the wish of the society. The society, however, were not ready for either alternative; nothing was done; and the matter died away. Similar complaints, perhaps, were afterwards heard among the same class of persons; but no further public notice was ever taken of them.

In the summer of 1802, Mr. Robinson, with his wife, made a journey to the "Whitestown country," as it was then called, the "far West" of those days, on a visit to her brother, the Rev. A. S. Norton of Clinton, Oneida Co. N. Y. A church

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had been organised there in 1792 by the Rev. Dr. Edwards of New Haven ; and on his recommendation, Mr. Norton was employed to preach as a candidate. He was ordained as pastor of the church, March 25, 1793.* The country was still new, and in great part forest ; and the roads were very rough. Mr. Robinson travelled in his own top-wagon with two horses. They were a week upon the road in going ; and as long in returning, after a visit of a fortnight in that region. The iron horse now makes an easy route of seven or eight hours between the same points. This journey was often alluded to afterwards by Mr. Robinson ; and was always spoken of as the great journey of his life. A few years later he and his wife travelled up the valley of Connecticut river in their chaise, to visit several friends, and particularly the Rev. Dr. Lyman of Hatfield. This was his last visit to that friend of his youth ; though they may have met afterwards on public occasions.

In 1804, Mr. Robinson was again called to sustain a heavy domestic affliction, in the untimely death of his eldest son William, the only child of his second wife. Having fitted for college with the Rev. Dr. Chapin of Rocky Hill, he entered the Freshman class of Yale College in the autumn of 1800. There, although suffering much from frequent affections of the lungs and general ill health, he took a high standing in his class ; and it is the testimony of his still surviving classmates, that few, if any, among them were his superiors. Early in 1804 his health gave way ; symptoms of consumption supervened ; and in April he left college never to return. In the distribution of the appointments for commencement, which took place later, there was assigned to him, notwithstanding his absence, an oration, then as now one of the higher honours. During the summer, hope and despondency alternated, according as the disease seemed to relax its hold or strengthen its grasp ; but the progress of decline was in general rapid. Once his friend Chester Whittlesey accompanied him on a journey to the mountainous southern part of Massachusetts, to

* Sprague's Annals, II. p. 332 sq.

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a celebrated root doctor; and they returned, bringing with them sundry jugs of tinctures prepared from roots and herbs, and the body of a rattlesnake, skinned and dressed, which was to be administered in some way. But all was in vain. His *Alma Mater* included his name among the graduating class, and sent him his diploma. But he died two months later, November 14, 1804, at the age of twenty years. His funeral was attended by a great concourse of people. A sermon was delivered by the Rev. Mr. Foot of Cheshire. The epitaph, drawn up soon afterwards by his father, expresses the deep feeling of the latter:

The Body of
WILLIAM ROBINSON Jr. A. B.
Lies beneath this
STONE.
He died Nov. 14th, 1804.
Cut off at the age of 20 years,
he affords a striking
MONUMENT
of disappointed Hopes and Expectations.
Bright were his Prospects,
High were his Hopes,
Pleasing were the Expectations of his Friends,
But GOD has laid them in the dust.
Beware, O YOUTH,
Improve the present moment,
Prepare to meet thy GOD!

Four years later, in the spring and summer of 1808, Southington and some of the adjacent towns, especially Farmington, were visited by a pestilence, known as the spotted fever. In Farmington many died. In Southington, though many were sick, there were in Mr. Robinson's congregation only eight deaths from the disease; but among these was the lamented and estimable physician of the town, Dr. Theodore Wadsworth. He died June 2, 1808, aged fifty-five years. The terrors of the pestilence itself were aggravated in the minds of the people, by a strong difference of opinion among

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the physicians as to the proper mode of treatment, viz. whether stimulants were to be administered, or medicines of an opposite character.

Towards the close of the year 1805, Mr. Robinson sought relief in part from the cares and anxieties of business, by disposing of one half of his mill. This he sold to Noah Gridley Jr. who thenceforth took the main charge of the establishment. The deed is dated December 5, 1805; but was not recorded until April 28, 1808. The other half was retained by Mr. Robinson, comparatively as a silent partner, until his death.

I venture to insert here a few brief reminiscences of the old (second) meeting-house, and of some of the aged people who gathered there upon the Sabbath during my childhood. The time to which these reminiscences relate, may be stated, in general, as from about 1801 to 1812; in June of which latter year I ceased to be a resident of Southington. The sketch was drawn up, for a wholly different purpose, several years ago. If there is a seeming want of reverence in the manner of speaking of some of the aged men, I may remark, that it is precisely the way in which they were usually spoken of, at the time, by the middle-aged and the young.

"Do you remember the old meeting-house in our native place? It stood out alone in the middle of the open square; which had been given for the purpose by some of the neighbouring land-owners.* A still earlier meeting-house stood in the wide highway, upon the hill, where the graves of the fathers still cluster around its site, and the graves of our own family extend in a long row. Further north there is yet seen a tract of that broad public way, known to our childhood as Queen street. That first house must have been built, or at least its site selected, about 1726; which, as you may remem-

* It has sometimes been supposed, that this open square was a portion of the broad highway laid out through the town, including Queen street, and running over the burying-ground hill. But that highway lay at some distance eastward from the second meeting-house.

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ber, is the date upon the earliest adjacent grave-stone. The first minister was settled in 1728.

"The meeting-house in the village was erected in 1757; and forty years later, in 1797, the tall steeple was added; tall indeed, but mostly hidden from distant view by the surrounding hills. One of my very earliest recollections goes back confusedly to the raising of that spire. More distinct is my remembrance of the assembly in that house early in 1800, in commemoration of the death of Washington; when a stage was erected in front of the pulpit, and an oration delivered by Pitkin Cowles, then a Senior in Yale College. Many later schoolboy recollections throng about that house;—its interior with its stiff square pews, in which a portion of the audience sat with their backs towards the minister; its galleries; the steeple; the belfry and fine-toned bell; the lightning-rod; and even the space beneath the floor, to which we sometimes got access; all were the scenes and aids of childish glee and busy heedlessness.

"So too the long row of *Sabba'day* houses on the east side of the square; which you perhaps hardly remember. They were already mostly in ruins in my early boyhood; yet a few remained in a better state, either with a stable below and a neat room with a fire-place above; or with the room and stable side by side. Here the good people, who came three, four, and five miles to meeting, sheltered their horses; and had a comfortable place for themselves during the brief intermission. Their attendance on the public worship of God was something to occupy the day, a day's work; and not the convenient matter of a few hours. Hence they were ever regular and punctual.

"All is now gone; all is now changed! The former house of God has disappeared; and the lofty and ornamented sounding-board of its pulpit was degraded to become the roof of a dove-cote! And with the house, the old men of those days, who thronged its seats, have likewise departed. The fathers, where are they?

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"The minister's pew you recollect, where we sat, at the foot of the pulpit stairs. In the deacons' seat, below the pulpit, I can just remember the heavy form of 'Squire Curtiss;* the pleasant countenance of good 'Squire Clark;† and the then younger face of Deacon Newell.‡ In 1801 Deac. Dutton and Deac. Barnes were added; but the latter removed from the town in 1805, and his place was not filled for many years.

"In the pews in front of the pulpit and nearest to it, sat the old people of the congregation; the pews being regularly *seated*, that is, assigned to occupants in the order of age. Here sat Lieut. Smith, long the oldest person in the town, who lived to the age of ninety-five years; a man of rough manners, but of kindly feelings.§ He came always to meeting on his old white pony, and returned galloping eagerly past the long line of chaises and wagons. There too sat Mr. Samuel Woodruff the elder, Capt. Daniel Langdon, Capt. Sloper, Uncle Job Lewis, and his brothers Uncle Nathan and Uncle Tim Lewis, Asa Barnes the elder, and many others. All are gone; from the tall gaunt form of Uncle Tim Lee, with the huge curls of his sorrel wig (irreverently so called) in winter, and his clean white linen cap in summer, to Mr. 'Siah Andrews with his face half covered by a crimson mark. The places that once knew them, now know them no more!"

I may add here a few words in relation to some of the other leading men of the town during the same period.

The principal physician was Dr. Theodore Wadsworth; whose lamented death from spotted fever has been noted above. He was a man of sound judgment and much experience; and the people confided in him greatly. At the same

* John Curtiss, Esq. son of Rev. Jeremiah Curtiss, died March 25, 1801, aged sixty-one years.

† Timothy Clark, Esq. died March 1, 1812, aged seventy-nine years.

‡ Pomeroy Newell, chosen deacon in 1795, died 1831.

§ Lieut. David Smith died June 22, 1817, aged ninety-five years. He was a farmer; and had been in his younger days a blacksmith. I once accompanied him on horseback to the sea-shore in East Haven or Branford, where he had two brothers. One day the three brothers, all of them above eighty years of age, went out a fishing in a small boat, taking me with them.

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time Dr. Mark Newell, a native of the place, lived and mainly practised in the northern part of the town. Neither of these had received a college education.

The first lawyer resident in the town was Roger Whittlesey, who graduated at Yale College in 1787, and settled in Southington about 1793. In 1794 he married the daughter of the Rev. Dr. Smalley of New Britain. At the time here referred to, he was in his best years and in full practice. He was a sound lawyer and an upright man; and was regularly sent as representative to the legislature, whenever he was willing to go. He was an excellent farmer, though not on a large scale; and every thing pertaining to his house and grounds was kept with the utmost neatness.

About A. D. 1802, Samuel Woodruff, who has already been mentioned as a lawyer in Wallingford, returned again to his native town. Here he continued the practice of his profession; and was for some years a judge of the county court. He afterwards removed to Granby. His son, Samuel H. Woodruff, was a lawyer in Southington for several years. He then removed to Simsbury and Tariffville; and has been likewise a judge of the county court of Hartford county.

The principal merchants in the place, at this time, were the brothers Chester and Asaph Whittlesey, who came from Salisbury; the former in 1799 and the latter two or three years later. They were both intelligent men, and their business was prosperous. During one winter Chester taught the central district-school; and was followed by Asaph for two winters. The latter ultimately removed to the town of Tallmadge in Ohio.

For a time, also, Joel Root, a very enterprising business man, had a larger store at 'the Corner,' as it was then called now Plantsville. As a young man he had been aided by the counsels of Mr. Robinson; and afterwards went as supercargo on a voyage to the East Indies. He was wont to say, that he was indebted to Mr. Robinson for his success in life. He afterwards removed to New Haven.

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During the same interval, Selah Lewis and Lucas Curtiss, who married sisters, were leading men in the business of the town. The former was active and brisk in his movements; the latter heavy and slow. Both were farmers; Mr. Lewis on a large scale, and Mr. Curtiss on a smaller one. Both acted also for several years as constables. The latter, a son of Deac. John Curtiss, was often sent to the legislature; and was for many years town-clerk.

Selah Barnes likewise was an active man of business; he lived near his mill, and entered largely into the preparation of corn meal for exportation. His brother, Ira Barnes, carried on business largely at the Corner for several years; and then removed to New Haven. Roswell Moore resided on his farm upon the mountain, in the northeast corner of the town; he, too, was prominent in the affairs of the town, was justice of the peace, and was often sent to the legislature.

The preceding notices are of course intended to be exceedingly brief; and cannot therefore include many persons and things, otherwise deserving of mention.—The present prosperous Academy in Southington had not then been founded.

On the 24th of March, 1811, Sophia, the eldest daughter of Mr. Robinson, and the only surviving child of his third wife, was married by him to James Woodruff, eldest son of Judge Woodruff mentioned above. She soon removed to Catskill, N. Y. where her husband was established in mercantile business. In the summer of 1812, I visited her there, on my way to Clinton, Oneida Co. where in the autumn I joined the first Freshman class in Hamilton College. In January, 1814, I came to Catskill, to pass the college vacation. Here I was seized with a violent inflammation of the lungs and chest, which for a time threatened to prove fatal. The intelligence was sent to my parents; who immediately set off for Catskill in their own sleigh. This was their first visit to Catskill; but they subsequently were there several times.

I graduated at Hamilton College in 1816; and in Feb-

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ruary, 1817, repaired to Hudson, N. Y. where I spent the summer in the law office of James Strong, Esq. afterwards member of Congress. Here I became acquainted with the Rev. Ezra Sampson, my father's former classmate and most cherished friend; who was then residing in Hudson, retired from the ministry and from all business.* The college correspondence of the two friends had closed in 1777; and they appear not to have met again until the sojourn of Mr. Sampson in Hartford in 1804 and 1805, as an editor of the Connecticut Courant. While there, Mr. Sampson laid his plans to visit my father at Southington. But his purpose was frustrated; and he wrote a letter expressing his disappointment, under date of September 24, 1805, the day before he left Hartford. No further letters had passed between them.

As the son of his old friend Mr. Sampson took an interest in me; and the intercourse I was permitted to have with him, and the wise counsels which he imparted, are among the most cherished recollections of my early life. After my departure in September, Mr. Sampson wrote once more to my father. From this letter, as touchingly illustrating the way in which age looks back upon the feelings and friendships of its own youth, I give an extract.

"HUDSON, September 26, 1817.

"MY DEAR SIR,—I have sometimes found, by my own experience, that certain things, for a long while faded from recollection, are brought back anew and with freshness by an association of ideas; and never, perhaps, in all my life, has it been more remarkably so with me, than in the instance I am about to mention.

"Between us two, there was in our juvenile days, the closest intimacy. But time and distance, the lapse of half a century and the wide space that separates us, had well nigh obliterated in me the minute particulars of that intimacy; when an acquaintance with your son, alike unexpected and pleasing,

* For a Memoir of the Rev. Ezra Sampson, see Sprague's Annals, II. pp. 122–125.

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seemed at once to bring them up from oblivion into clear view. Believe me, dear Sir, in thought I am now and then walking with you in the suburbs of old Yale, just as we used to walk together, when your own age was about the measure of his. It is thus I dream with my eyes open. * * *

"I learn that you have a daughter living at Catskill, whom you will probably visit at some future time, and I earnestly hope to see you then at my solitary chamber.

"EZRA SAMPSON."

Mr. Sampson was at this time sixty-eight years old, and Mr. Robinson sixty-three. The wish of the former was gratified; my father having subsequently once visited him in Hudson, on a journey to Catskill. It was their last meeting on earth. Mr. Sampson removed to New York in 1820; where he died December 12, 1823, aged seventy-four years.

The infirmities of advancing years had already begun to make inroads upon the athletic form of Mr. Robinson. He had never spared himself in respect to exertion or exposure. Of late years he had become more corpulent; and of course less alert and vigorous. He had long given up riding on horseback; and now drove about the town every day in a light one-horse wagon, living much in the open air. When about the age of sixty years, his feet and lower limbs began to swell; so that he had difficulty in walking, and especially in standing long in the pulpit. These infirmities gradually increased; and ultimately dropsical symptoms supervened, with an occasional difficulty of breathing. From all these indications he could not fail to be impressed with the conclusion, that his labours in his Master's cause were drawing to a close.

For several years before this time, these labours had been in no wise diminished, but rather increased. As years rolled on, and he had attained the object for which he first gave attention to secular pursuits; as his children were now grown up and mostly removed from him; as his early friends, the fathers of the parish, had passed away, and left him comparatively alone; it was natural, that the claims of business, and

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worldly matters generally, should have less hold upon him; and that he should exercise the functions of his sacred office with even more delight and diligence, and in a more spiritual frame. For the last ten or twelve years of his life, he was evidently looking forward more and more to another and a better country; to a glory still to be revealed. His preaching was, perhaps, not less doctrinal, but more earnest and impressive. The fruits were seen in the large accessions to his church from about the year 1813 onwards; most of which were from those who had grown up under his ministry. A more detailed account of these additions is given at the close of the present Section.

In view of all these circumstances of declining health and approaching old age, Mr. Robinson, in the summer of 1818, addressed the following letter to the society, under date of July 27, 1818. A copy of the same was also communicated to the church:

"*To the Inhabitants of the Ecclesiastical Society established by law in Southington.*

"GENTLEMEN,—My years, and growing infirmities in my feet and limbs, admonish me of my approaching dissolution. They render it impossible for me regularly to discharge the duties of my ministerial office. It has been with much pain and difficulty, that I have stood in the pulpit for several years past. Your inconveniences in consequence of my infirmities have not been inconsiderable. They will probably increase.

"It is therefore my request, that you will take regular measures, to furnish yourselves with another preacher.

"I have spent my life in company with the ministers of Christ, as a member of an Association, and a pastor of a consociated church. I have seen one generation of ministers pass away, and another rise. I have enjoyed much pleasure, satisfaction, and peace, with them all.—I have worn out my strength, and grown grey, in the service of you and your fathers. I think I may call God to witness, that I have not shunned

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to declare to you the whole counsel of God, and have kept back nothing that could be profitable to you. I have sought not yours, but you.—It is my desire to close my life in the same company and employment.

"It is therefore my wish, that you would agree to place a colleague with me in the ministry; one who may take on him the active part of service; one with whom I may harmonize in sentiment and feeling; one who may serve with me as a son with a father in the Gospel.* In that case, nothing that I can do, by counsel and advice, by occasional labours, or *substantial assistance*, for him or for you, will be left undone by me while I continue.

"Should it however be your choice, that I shall be thrown by as a broken vessel, that another may independently occupy the whole ground, I shall make no resistance. In either case I shall be content to agree on terms, against which reasonable men shall find no cause of complaint.

"I am your friend and servant in the Lord,

"WILLIAM ROBINSON."

In reply to this communication, the church, at a meeting held August 26, 1818, voted *unanimously* to comply with the request contained in it, to settle a colleague with Mr. Robinson; and a committee was appointed to take measures accordingly.

The society decided not to settle a colleague; as appears by the following vote:

At a meeting of the Ecclesiastical Society in Southington, legally warned, and held on the 5th day of September, 1818.

Voted, that the Society are willing, that the Rev. Mr. Robinson be dismissed from his clerical duties, provided he chooses such dismission.

Two months afterwards, however, the society formally invited their pastor to continue his services, as God should give him strength.

At a meeting of the Ecclesiastical Society in Southington held by adjournment on the 19th day of November, 1818.

* Phil. 2, 22.

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Voted, to appoint a Committee to request Mr. Robinson to continue in the ministry, so far as his health will admit, and, if he wishes to be dismissed, to get his terms, and report to this meeting.

Voted, that Ichabod C. Frisbie, Benjamin Dutton, and Timothy Hart be the aforesaid Committee.

Thus the aged pastor's hopes of relief from labours now become difficult, were for the present disappointed. His friends and nearest neighbours in the ministry, Dr. Smalley and Dr. Upson, had enjoyed great relief and comfort in connection with their colleagues; and such an arrangement would doubtless have contributed greatly to solace the declining years of Mr. Robinson.

He continued to preach for more than two and a half years longer; though often with great pain, and difficulty in standing. No further steps were taken for his relief until November, 1820; and even then, it would appear, not from any effort or direct communication on his part. At a meeting of the society, held November 27, 1820, the following vote was passed; which explains itself, and suggests also perhaps the reason of the vote in 1818, declining to settle a colleague:

Whereas the Rev. William Robinson, by age and infirmity, has become unable at all times to discharge the active duties of his clerical office without inconvenience to him;

And whereas it is thought probable, from some suggestions of his, that he would be willing to relinquish his salary, provided the Society could unite in settling a colleague with him in the ministry;

Therefore, *Voted* by this society, that we proceed to settle a colleague with the Rev. William Robinson in the ministry in this place:—Provided he, the said William Robinson, will relinquish his salary from and after the first day of February next:—Provided however, and it is hereby understood, that the Society do continue to pay said minister the same salary as heretofore, for such part of the time as he shall supply the pulpit, until a colleague be settled as aforesaid.

Voted, that Roger Whittlesey, Selah Barnes, Eli Pratt, and Phinehas Pardee, be a committee to communicate the foregoing vote of the Society to Mr. Robinson, and request an answer in writing, to report to the next meeting.

The committee waited upon Mr. Robinson; and the re-

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sult of the interview appears from the following communication from him to the society, dated December 11, 1820:

"*To the Members of the Society of Southington.*

"Your committee have performed the service assigned them, by *communicating* to me your vote of Nov. 27th. It was their opinion, that they had no right, as a committee, to discuss any question with me. I have therefore only to answer to the vote. And I must say, that I cannot accede to the proposition made, without other conditions annexed to it.

"I will say, however, that I will make no objection against relinquishing my salary, and giving up all claims on the society on reasonable terms, at any time when they may wish it; either by taking a dismission, or by giving up the active part of service to a colleague. I think, however, I have a right to expect to be consulted, about what are reasonable terms; and to have some concern in deciding the point.

"I am your friend and servant,

"WILLIAM ROBINSON.

"N. B. I shall not insist upon it, as one of the terms above mentioned, that the society shall pay me any thing at all."

At a meeting in the afternoon of the same day, Dec. 11th, the society appointed a committee to *confer* with the pastor on the subject of their former vote. The committee was the same as before, with the addition of Addison Cowles, Stephen Walkly, and Timothy Hart.

Of the interview between this committee and Mr. Robinson there is no record. The society held another meeting, December 18, 1820; at which the following action was taken:

Voted, that the Society proceed to take measures to call a council to dismiss the Rev. William Robinson.

What were the 'conditions' desired by Mr. Robinson, and referred to in his letter of Dec. 11th; or what were the reasons which led the society so speedily to recall their vote in favour

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of a colleague, and decide for the dismissal of their pastor; nowhere appears in any record. Mr. Robinson having long before determined, in such a case, "to make no resistance," never spoke on the subject to his sons; all of whom, at the time, were residing at a distance from him. But, during the one and forty years of his ministry, the fathers, who knew him best, had passed away; and a new and younger generation had sprung up, many of whom feared rather than reverenced him. Many mechanics and manufacturers had also come in from other places, who had in respect to him no personal recollections nor attachments. And, perhaps not least, the 'strong meat' of his preaching was now less acceptable than of old.

More than a year has already elapsed since the preceding lines were written. Quite recently I have received some further information through the kindness of Mr. Walkly, a surviving member of the last committee appointed by the society as related above. His letter, dated December 2, 1858, confirms, throughout, the views expressed in the preceding paragraph, so far as they go.

It appears, also, that when the first committee reported to the meeting held on the 11th of December, a motion was made by the friends of Mr. Robinson to allow him, along with the settlement of a colleague, two privileges, viz.: *First*, "The use for life of the pew always occupied by his family;" which indeed was granted on his dismissal; and, *Second*, "Immunity from taxation by the society." The motion did not pass. This latter condition was obviously the rock, on which the whole negotiation was wrecked. The uneasy spirits who now had rule, not satisfied with Mr. Robinson's absolute renunciation of all salary, demanded that he should contribute largely (as they supposed) for the support of a colleague.* "Your father," is the language of the same letter, "had many staunch friends; and a large majority of the male and nearly all the female portion of the society, were opposed to his dismission.

* In Connecticut, a pastor is in practice exempt from taxation by the society; but not in law.

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But disgusted at the conduct of the uneasy and dissatisfied portion, many staid away from the meetings, and let them have their own way."

The interview of the last committee with Mr. Robinson took place Dec. 18th; and was very brief. One of the members, with great diffidence and embarrassment, undertook to state, that the society did not see fit to comply with the conditions proposed to the meeting; and was about to make some suggestions; when Mr. Robinson, seeing his embarrassment, relieved him by saying in substance: "Make your own conditions, Gentlemen; if the society feel that it will be right, according to justice, and true Christian principles, let them dismiss me without any conditions."—The final vote of the society to that effect was taken the same afternoon.

Thus far the society had obviously proceeded *ex parte*, without the concurrence of the pastor or the church. The dismission could not well take place without some like action of the latter. The church, as appears from the minutes of the council, still desired to settle a colleague. The matter lay along for nearly three months; when on the 13th of March 1821, Mr. Robinson addressed to the church the following letter:

"*To the Consociated Church of Christ in Southington.*

"BRETHREN,—It will be remembered, that more than two years ago, I requested the people in this place to settle a colleague with me, or to allow me to be dismissed on account of my age and infirmities. *You* were unanimous in voting to comply with my wishes by settling a colleague. The society determined otherwise. A committee was then sent to me, requesting me to continue preaching, as God should give me health and strength. I have continued till this time; but often with great pain, and difficulty in standing.

"I now renew my request to you, (since circumstances forbid me to say any thing on the subject of a colleague,) that

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my pastoral relation to you may be dissolved, at such time and in such manner, as you shall judge most expedient.

"I thank you for all expressions of Christian friendship and kindness, which I have experienced from you; and pray that God will give you grace to be faithful in every duty, and at last receive you to his kingdom.

"WILLIAM ROBINSON, *Pastor.*"

This letter was laid before the church at a meeting held March 13th; and, after discussion, the meeting was adjourned till March 29, 1821; when the following vote was adopted:

Voted, to comply with the request of the Rev. Mr. Robinson, that his pastoral relation to us be dissolved.

A committee, consisting of Deac. Eli Pratt, Deac. Phinehas Pardee, and Mr. Theodosius Clark, was appointed to take measures accordingly.

The way was now open; and a mutual council was convened in the course of the next month. The following is the record of its proceedings:

"At a meeting of an ecclesiastical council convened in Southington, April 24, 1821, by a special request from the Rev. William Robinson and a committee of the church and society.

"Present: Rev. Messrs.

John Keyes,	[Pastor of the church in		Wolcott.
Noah Porter,	"	"	Farmington.
Newton Skinner,	"	"	New Britain.
Jonathan Cone,	"	"	Bristol.
Royal Robbins,	"	"	Kensington.

"Mr. Skinner was chosen Scribe, and Mr. Porter, Moderator.

"The council was opened with prayer by the Moderator.

"Certain documents were laid before the council; from which it appeared, that after various communications between the Rev. William Robinson and the church and society in regard to the continuance of his pastoral relation to them, the society

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came to the conclusion, that it was expedient that the said relation be dissolved ; and though the Rev. Mr. Robinson and the church would have preferred the settlement of a colleague, they concurred with the result of the society.

"The council would express their regret, that the relation between an aged and faithful minister and his people should ever be dissolved, except by death ; and they are of opinion, that if measures had been taken to preserve the relation between the society and their aged pastor, it would have been happier for them and for him. But after taking into serious consideration what had passed between the society and their pastor, and the present circumstances of this people, the council feel themselves under the painful necessity of adopting the following resolutions :

"*First.* That in the judgment of the council, it is expedient that the relation between the Rev. William Robinson and this church and society, be dissolved.

"*Secondly.* That the said relation be dissolved ; and by the authority devolved on us, as ministers of Christ, it is declared to be dissolved.

"In conclusion, the council would notice with gratitude the goodness of God, in favouring this church and people, for many years, with the able and faithful labours of their late pastor ; and though they regret that it should be found necessary, that the relation between him and them should now be dissolved, they hope that he will be enabled to be further useful to them, and still see the fruits of his labours among them.

"They affectionately commend him to the grace of God ; and also entreat this church and congregation to cultivate towards him those affectionate regards, which his late relation to them and his declining years so feelingly demand. And finally, they unite with them in prayer, that the great Head of the church would soon send them a pastor after his own heart, abundantly pour out upon them his Holy Spirit, and build them up in holiness, peace, and love to his heavenly kingdom. Attest, NOAH PORTER, *Moderator.*
NEWTON SKINNER, *Scribe.*"

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A sermon was delivered before the congregation assembled on the occasion, by the Rev. Mr. Cone of Bristol. It is remembered as having been solemn and affecting, causing many tears to flow.

Thus was terminated the ministry of Mr. Robinson, after a duration of forty-one years, two months, and eleven days. The Rev. David L. Ogden, his successor, was ordained October 31, 1821; and dismissed September 13, 1836. The present pastor, Rev. Elisha C. Jones, was ordained June 28, 1837.

Whatever may have been the motives by which the majority of the society were influenced, the members of the church clung to their aged pastor with strong feelings of attachment. He had laid the heads of many parents and households in their graves; he had baptized many children, who had grown up to fill their parents' places; and there now remained few members of the church, who had not been brought into it by his instrumentality, as their spiritual father. Their attachment and sympathy were to him a strong consolation in the few remaining years of his pilgrimage.

The history and increase of the church during the first thirteen years of the present century, retained the general character of ordinary prosperity, like that described in the preceding period. In only one year, 1805, were there no admissions. In the other years the number varied from one to ten. But in 1814 and the following years, a new spirit was awakened; and there were tokens of God's presence. In the autumn of that year seventeen new members were admitted; in 1815, twenty-eight; in 1816, fifteen; and in 1817, fourteen. In the next three years. 1818–20, only thirteen in all were received. But in August, 1821, after the dismission of Mr. Robinson, and nearly three months before the settlement of his successor, thirty-four persons were received on profession, by the Rev. Mr. Cone of Bristol. In December of the same year, the Rev. Mr. Ogden, a month after his ordination, admitted fourteen more; making in all forty-eight admitted during that year. All these were persons who had been mostly trained

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under the preaching of Mr. Robinson; and may in strict justice be regarded as fruits of his ministry. The same is true, in a more general sense, as to the thirty-nine admitted in 1822, and the twenty-five received in 1823. And there is the highest authority for saying, "that the subsequent growth and prosperity of this church were probably based, in a good measure, upon the sound doctrinal knowledge, in which he had established the minds of the people in his day."*

Such, in general, were the fruits of his later ministry. It is interesting to look over the lists of admissions, following powerful revivals, in 1831, 1833, 1834, and even 1838; and observe how many names they contain of persons, and not a few of them leading men, who had long sat under the teaching of their former pastor.

* See the letter of the Rev. E. C. Jones, the present pastor, in Sect. VI.

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SECTION V.

His last Years, Death, and Character.

1821–1825.

Having been thus relieved from all the active duties of the ministry, Mr. Robinson continued to reside upon his homestead, during the few remaining years of his life. There was, at one time, some talk of his removing to New Haven, where his second son was then in business; but it was probably well that nothing came of it. In the autumn of the same year, 1821, he was also relieved from the care and supervision of the farm by the return of his youngest son from college; who thenceforth took the chief management of all the out of door affairs.

To his successor, the Rev. Mr. Ogden, he gave a cordial welcome and support. The latter thus writes: "It is an old proverb, that dismissed ministers make bad parishioners. I do not believe that it is founded in truth. At any rate, Mr. Robinson was no example of it. He was not a man of great professions, without action; but he generally did more than he said; being remarkably sincere and unostentatious. As an instance of this, I learned that he went around among the people, to induce them to help me in building the house, which I afterwards occupied. But he never told me a word respecting that fact."

Much of his time he passed in the open air, in driving in his light wagon about the town; often also extending his drives to the adjacent towns. When at home he continued to take pleasure in cultivating his garden; and occupied himself daily in the smaller domestic cares around the house and

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its premises. He also read much ; and made himself extensively acquainted with modern literature. In all his duties as a member of society, and in connection with the church, he was punctual and exemplary ; and still attended regularly the meetings of the Hartford South Association, to which he belonged.

His infirmities continued gradually to increase. The dropsical symptoms, and especially the swelling of the feet and lower limbs, and the difficulty of breathing, became more and more marked, and occasioned much distress. He was conscious that his strength and life were thus wearing away ; and there were times, when he expected that the 'silver cord' would soon be loosed. In all these trials he manifested a spirit of entire resignation to the divine will. "Though he slay me, yet will I trust in him," was the language of his conversation and of his letters to his sons.

Near the close of 1824, Mr. Robinson was called to endure his last great domestic affliction, in the death of his wife ; who now for thirty-four and a half years had been the cherished companion and stay of his life. She had never enjoyed firm health ; and had suffered much for many years from intense headache and general derangement of the digestive organs. I was at this time resident in Andover, Mass. and had visited home during the autumn, when she was quite feeble. Her health appeared to mend until the middle of December, when, having lain down on Wednesday afternoon (Dec. 15th) for rest, she was found on her bed helpless, delirious, almost speechless, and affected with strong nervous agitations of the body and limbs. The physician regarded it as an attack of fever. The medicines administered had a favourable operation ; she regained her reason and speech, though she remained very feeble. There were at the time several cases of an epidemic in the town, known as the "southern fever ;" and her disease was thought by some to be of the same type.

The symptoms continued to improve until Saturday. On that evening she became worse, and felt her end approach-

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ing. Taking gently the hand of her daughter, who sat by her bedside, she said : " You and I must soon part." Soon afterwards she requested that her husband might be called ; and after conversing briefly with him, and expressing her resignation to the will of God, she desired him to pray with her.

She continued to fail ; and between one and two o'clock in the morning thought herself dying. She spoke a little ; but was drowsy. Being asked by her husband, if he should pray with her, she answered, Yes ; and said it would probably be the last prayer in which she should ever join on earth. When asked if she had any message for her eldest son, she said : " Tell him to do all the good he can in the world." She repeated the text, " The wicked have no bands in their death." About four o'clock she sunk into a deathlike stupor, from which she could not be roused ; this lasted for four hours.

On Sunday morning her son from New Haven arrived, and with him Dr. Ives of that city. But there was no longer any relief from medicine. The voice of her son seemed partially to rouse her ; and she knew him. From that time she lingered, with alternations of stupor and brief consciousness, often apparently in extreme pain, until half-past ten o'clock on Monday morning, when she expired, Dec. 20, 1824, aged sixty-three years and eleven months.

Her funeral took place the next day at the meeting-house. A large concourse attended ; several ministers from the adjacent towns were present ; and a sermon was preached by the Rev. Dr. Porter of Farmington, from Job vii. 1, first clause.

These sad tidings were of course communicated to me at Andover, chiefly in letters from my father ; but in consequence of the bad roads and delay of the mails, I did not hear of her illness until after her funeral had taken place. The shock to her husband was at first stunning ; and his earliest letters, as is not unfrequent in like circumstances, seemed to express little emotion. But in a letter written three weeks later, after he had come more fully to realize his loss, a gush of feeling broke forth from the very depths of his soul. After re-

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counting many of the circumstances, and how, in the intervals of consciousness, she was "rational and calm, waiting for her last change," he goes on to add: "I am *alone;* and for earthly comfort must depend much on my children. Your mother was to me a kind, a tender, an affectionate, and a condescending wife. She was too a very tender parent to our children." Indeed, she was always at home; and it was just there that she was most missed. Every thing reminded the family of her, for every thing went through her hands.

It is difficult, at all times, to judge calmly of a departed mother; perhaps more so than ever, after the lapse of four and thirty years. Her education was imperfect, like that of so many of the females of her day. She was a farmer's daughter, born and brought up in the outskirts of Farmington, where the advantages were few. But she read much during her whole life; and her judgments of men and things were independent, well considered, and usually just. The memories of her children dwell on her humble piety, her gentleness, her affection. In the general features of her character, she much resembled her brother, the Rev. Dr. Norton of Clinton; except that in him those features were more developed and modified by education and a wider intercourse with sooiety. The characteristics of humility, meekness, kindness, self-denial, and a retiring disposition, so prominent in the brother, were not less distinct and marked in the sister.*

The inscription on her tombstone, erected after the decease of her husband, is as follows:

MRS. ELISABETH ROBINSON,
Wife of the
REV. WILLIAM ROBINSON,
and daughter of
COL. ICHABOD NORTON,
died Dec. 20, 1824,
Æt. 64.
Her spirit has returned in peace to God
who gave it; while the memory of her
mild virtues is embalmed in the hearts
of her friends.

* See Sprague's Annals, II. pp. 332–336.

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After the death of his wife, the health of Mr. Robinson continued to decline. In June 1825, I was with him during vacation; and accompanied him to the meeting of his Association, which he attended for the last time. He had lost much flesh, and was very feeble. His limbs were swollen and bloated from dropsy; and his breathing was often difficult. Sometimes he was in great distress from this cause, and unable to lie down. But there was a tenderness of spirit about him, such as I had never seen before; and he opened his heart more to his children. His mind was resigned and tranquil; he was evidently waiting the days of his appointed time, till his change should come. Such too were the spirit and tone of his subsequent letters.

In the month of July, his physician, Dr. Barnes, succeeded in relieving him from the dropsical and asthmatic symptoms; so that for a few days he felt himself well, and began to hope for a state of better health.* The following extract from a letter to me, dated July 25, 1825, and supposed to be the last he ever wrote, expresses strongly his feelings and hopes; and at the same time his constant submission to God's will:

"MY SON,—God has remarkably appeared for me, respecting my health. I am now, as to bodily health, as well as any other person. For two weeks I have been perfectly freed from any asthmatic symptom, and also from any dropsical. I breathe as easily as an infant. I have no aches nor pains except in my limbs. My legs have been so distended with water, that they seem to have been torn in pieces.

"I tell the Doctor, that I fear the symptoms will return. He thinks they will not. God grant it may be as he hopes."

That the former symptoms might return was a very natural source of solicitude. Nor was it less obvious, that if in his then wasted and feeble state, the recurrence of these, or the access of other unfavourable symptoms, was to be avoided, it could only be hoped for in connection with the utmost atten-

* See the letter of Dr. Barnes, in Sect. VI.

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tion to regularity and moderation in diet and exercise. This latter consideration, in the excitement of the moment, he appears entirely to have disregarded. About the first of August he went to New Haven, (then a much more fatiguing journey than now,) and returned on the following day. The weather was very warm. While there, he was very much alarmed and agitated by the sudden illness of his only grandson, who bore his name, and in whom he took strong interest. On the third day he went to Farmington and back; and on the fourth drove as usual about the town.

All this exertion and fatigue, coupled with some irregularities of diet in the too free use of improper food, was too much for his enfeebled frame; and on the fifth day he found himself quite ill. For a week, though he had fever, and was only able to sit up a part of each day, the family were not particularly alarmed. At the end of that period, the physician pronounced the case to be very critical, and desired counsel. Dr. Todd of Hartford, who had been for many years his consulting physician, was then sent for; but he too gave no hope. On Saturday, August 13th, he rose and dressed himself for the last time; but with great effort. After that, he was entirely confined to his bed.

The disease took the form of a diarrhœa and lethargy, under which he sunk rapidly. Throughout Sunday he was evidently becoming weaker. In the few intervals when the lethargic cloud was lifted from his mind, he signified his trust in God, and his strong confidence and consolation in the doctrines which he had ever preached. On Monday morning, when the physician asked him how he felt, he replied: "Miserably." Soon after this he exclaimed: "God be merciful to me a sinner!" These were his last words; and he soon became unconscious. His head was burning with fever; and blisters applied to his limbs produced no effect. He continued in this state until seven o'clock P. M. when he was released from his sufferings. He died August 15, 1825, on his birthday, aged seventy-one years.

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The funeral was attended on Wednesday. The people flocked together, to pay their last tribute of respect to the remains of their aged minister; and many of his associates were gathered together from the neighbouring towns. The Rev. Dr. Porter of Farmington delivered a discourse from 1 Cor. xv. 55-57.

His tombstone bears the following inscription :

The just shall live
by faith. Heb. 10, 38.
THE REV. WILLIAM ROBINSON
was born at Lebanon, August 15, 1754. In 1780
he was ordained Pastor of the Church in
Southington ; and continued in that relation
41 years. He died Aug. 15, 1825, on his birth-
day, aged 71 years.
How mild to the righteous the dawn of immortality !
How calm the sleep of death !
Venerable Father, thy head, silvered by age and bedewed with the tears of children and friends, is laid low in the dust ; thy spirit has gone to that land where the wicked cease from troubling, and the weary are at rest,—there, we trust, to receive the benediction, " Well done, good and faithful servant."
May the remembrance of thy kind counsels and of thy virtues, be a strong bond to bind us with the cords of peace, of harmony, and love. May thy loved spirit still influence us to seek that wisdom, whose ways are ways of pleasantness, and whose paths are peace.

The PERSON of Mr. Robinson was tall, well formed, erect, and imposing. He had light sandy hair, grey eyes, and shaggy overhanging eyebrows. He related, that while in college, he was called " Fire-skull," and used a leaden comb to darken the colour of his hair ; but the reddish hue was gone long before he was known to any now living. He measured six feet two inches in height. His head was very large ; his hat was larger than that of any person I have known. When he was between

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forty-five and fifty, he weighed two hundred and forty pounds. He was nevertheless alert and active; and usually rode about the town, and often further, on horseback. Later in life, as we have seen, he became more corpulent and less active, and then drove about in a light one-horse wagon.

His *habits of life* were very regular. He rose very early; and of all those in the house he was ever the first up. These earliest hours were usually spent in his study; and thus the rest of the day was free for out-door employments. Or if, as was not seldom the case, his business called him on a summer's morning to Hartford or elsewhere, he would be six or eight miles on his way before sunrise. He laid great stress on this habit of early rising; and regarded it as having been at the foundation of all his success in life. He was accustomed to say, that through his whole life he had never found any advantage from labour or study at night; but that, if he had any special labour to perform, or any extra effort to make, his experience satisfied him, that the better way was to get up early, and work while the mind was fresh and vigorous. He held, that in this way much more could be accomplished in a given time, and far better; and with much less wear and tear of the mental powers and of the physical constitution.—His temperament was sanguine; and he was by nature quick-tempered and even passionate. But these tendencies were strictly controlled by Christian principle. He inherited much more of character from his mother, than from his father. The latter had many eccentricities; not a trace of which was ever manifested in the life of the son.

His *habits of business*, likewise, were regular. His motto was: "A place for every thing, and every thing in its place." Another rule of his life was: "Never put off till to-morrow, what may as well be done to-day." So it was in his household, in his farmyard and barns, and in all his farming operations. In winter he usually saw to, and often took part in, the daily care of his stock; and, until his later years, he performed himself many of those minor offices, which farmers

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must do themselves, or be dependent for upon their neighbours. His business was always conducted according to a well considered plan, with the proper allowance for delay and bad weather. His labourers were never left to lie idle. His own habits of industry were remarkable. Nothing was neglected; and an appearance of order and thrift was everywhere manifest in the house and around it. He had not an idle moment; but passed from his study to his farm, and again from his farm to his study, in such a manner, that while he directed the labours of the field, the labours of the study were never neglected. His dispatch in the transaction of business was a striking feature in his character.

He was a man of *fixed habits* and principles. Whatever he had once fully examined and approved, he was not apt to give up easily. And as his daily cares increased, and affairs at home demanded continual supervision, he early became a man of home. In this way he left off his connection with Yale College and his visits to New Haven; indeed, his children do not recollect more than two occasions, when he attended the commencement. His father in Lebanon he visited regularly in spring and autumn, so long as he survived. His journey to Whitestown in 1801, and a later one up the valley of the Connecticut river, have already been mentioned. His business often led him to visit the adjacent towns, as also Hartford; but he was rarely in New Haven. He always made use of his own horse or vehicle. He is not known ever to have entered a stage coach; certainly not a steamboat, if he ever saw one.—After 1812, as we have seen, when his eldest daughter resided at Catskill, he occasionally visited her.

His *judgment* in matters of public interest was often sought for; and sometimes had great influence. On the introduction of turnpike roads, he favoured them as a means of intercommunication; and took part in that leading from Southington to New Haven. When some of the farmers, who often visited that city, complained of the tolls, he proposed to them that if they would turn off from the turnpike and follow

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every portion of the old road that yet remained, he would pledge himself to see, that their tolls should be remitted. This put an end to such complaints. When the New Haven and Northampton canal was planned, Mr. Robinson was waited upon by a committee, to engage his influence in its behalf. He declined to favour it; believing that it was not required, and could not be sustained. The result has fully confirmed his judgment.

In the *political* struggles of the day, Mr. Robinson was a strong federalist, and an opposer of Mr. Jefferson and his school. He did not preach politics; though not improbably there were sometimes allusions in his sermons to passing events. His influence among the people, in connection with that of other leading men, may be seen in the fact, that while in those years the number of voters in the place was about one hundred and fifty, not more than eight or ten votes were usually given on the other side. When Dr. Azel Backus, the successor of Bellamy, was arrested by the United States marshal for his preaching, and taken to Hartford, it was rumoured that Mr. Robinson was next to receive the same treatment. But nothing came of it.—Perhaps, among the statesmen of that day, there was no one more unpopular in Connecticut than Mr. Gallatin, as being a foreigner by birth, and the supposed tool of Mr. Jefferson. I know not when there has been so great a change in my own views in respect to any person, as between my youthful impressions of Mr. Gallatin and those which I received when I afterwards became acquainted with him in his old age, and met him often. I found him to be a man of exceedingly clear, original, and independent mind, and of stern integrity; what he knew, he had mostly thought out for himself, and knew thoroughly. He spoke of Mr. Jefferson in terms of warm personal friendship, but could never have been his tool. He was a strong admirer of John Calvin, as a man of acute and powerful intellect; but rather as a statesman, who had conferred great benefits on Geneva (Mr. Gallatin's native city), than as a the-

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ologian. He once said to me, that at one time he began occasionally to read sceptical and infidel writings; (he did not say through whose influence;) but finding that his mind was thus acquiring a sceptical attitude in respect to Christianity, he threw them aside, and had for many years read nothing of the kind.

The *hospitality* of Mr. Robinson was well known. As a minister, and living upon a great road, he kept of course what used to be called a "ministers' tavern;" that is, he welcomed in hospitality all his clerical friends and others, who travelled that way, and gave him a passing call. He followed the same custom on his own journeys to Lebanon and elsewhere; and I remember, as a boy, some very pleasant visits which he thus made. With his friends Dr. Upson of Kensington and Dr. Chapin of Rocky Hill, there was an almost regular interchange of hospitality. But what he thus received from others, was amply made good in the entertainment of guests at his own house. Dr. Sprague speaks of "the whole-souled hospitality" proffered to his minister and himself on his way to college in 1811.* It was not unusual for ministers of his standing and acquaintance, who lived further north, on their way to the commencement at New Haven, to pass down by that road, and stop to dine with him or spend the night. I thus remember the countenances of many venerable men, whom I never saw elsewhere; such as the Rev. Enoch Hale of Easthampton, Mass. his college classmate; Dr. Parsons of Amherst, Dr. Lyman of Hatfield, and others. I remember, also, at different times, like visits from Dr. Hart of Preston, Dr. Cyprian Strong of Chatham, Dr. Nott of Franklin, Dr. Bassett of Hebron; and many others. One pleasant reminiscence of the like kind connects itself with President Dwight. He preached the sermon at the ordination of the Rev. Noah Porter in Farmington, November 5, 1806, more than fifty years ago. My father and mother were present, and returned home the same evening. The next day Dr. Dwight and Prof. Day (his successor), returning in their chaise to New Haven, stopped at my father's

* Sprague's Annals, IV. p. 136.

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house to dine. There had been no notice of their coming; and my good mother was greatly troubled, as she had prepared only an ordinary family dinner; but the bland courtesy of the President soon reassured her. The interview seemed to be a pleasant one to all. The President, I recollect, putting his hand on my head, said to my father, "I suppose, Sir, you intend to send him to us by and by." The latter had no such intention, but gave an evasive reply.

But if these hospitalities were mainly pleasant, they sometimes had also an amusing side. It was not seldom that persons came, introducing themselves as ministers, of whom the family had never heard. If less welcome, they were nevertheless not less well received. In one instance, two days before the annual thanksgiving, a person called, as a preacher, travelling on horseback, but utterly unknown to my father. He was welcomed to good quarters; and it was naturally supposed, that he would proceed on his journey the next morning. But he gave no sign of departure. On the morning of thanksgiving day, my father felt that ministerial courtesy required of him to invite the stranger to preach. He consented, and delivered a rambling discourse. Afterwards came the thanksgiving dinner; at which he begged for his favourite piece, the 'shoulder' of the turkey; though this seemed to be to him but one choice bit among many. Dinner being ended, he speedily called for his horse and went his way. We never heard of him again; but his 'shoulder' of turkey became proverbial among us children.—At another time a young preacher called, whom I met again after some years. He came between ten and eleven o'clock in the forenoon, said he had had no breakfast, and was very faint. My father was away; but my mother, at his request, cared for his wants and those of his horse. After a good breakfast, his faintness disappeared; and, his horse being rested and fed, he went on his way rejoicing. He had probably made an early start, expecting to reach the house about breakfast time, but had been disappointed.

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As the PASTOR of an extensive, though not wealthy parish, Mr. Robinson took great interest in *the common schools*, and generally in the education of the young. Like most pastors in Connecticut in his day, he was annually appointed one of the school visitors. As such, he usually conducted the examination of the teachers; and regularly visited each school twice in every season. He laid great stress upon having the Westminster catechism taught in the schools; and once a year, for a long time, the children of all the schools were brought together in the meeting-house, where the pastor publicly examined them in the catechism. During his ministry several young men from his parish graduated at Yale College; but it does not appear that they adopted this course through any influence exerted on his part. Indeed, he counselled his own sons not to go to college; expressing the opinion, that such a course of education was important only for those, who were looking forward to the ministry of the Gospel. Yet to his three sons, who preferred to take a college course, he never hesitated to furnish the means.

As a pastor, too, his *visits* among his people were frequent; and as he rode much about the town, it sometimes happened, that those who lived in the outskirts saw their pastor oftener in their houses than those who dwelt nearer. He was very observant of his congregation; knew them all by sight; and saw whether they were present in the house of God on the Sabbath. If any one was absent, it used to be said, (as already noted,) that Mr. Robinson always called on Monday, to inquire if the person was ill. The late Judge Lowrey of Southington, who knew Mr. Robinson only in the five or six last years of his life, but whose opportunities for learning the estimation in which he was held by his people, were of the very best kind, thus writes: "I have always understood, that Mr. Robinson was very kind to the poor, to the sick, and to those in affliction; and while he exacted what was his due from those who were able to pay, I believe the poor always considered him their friend, and had reason to bless him."

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As a pastor, Mr. Robinson also took a deep interest in the *missionary work;* and faithfully urged its claims upon his people. But he took no active public part in conducting the work. The founders of the Connecticut Missionary Society, and also of the American Board, were among his personal friends; and he aided them in every way, except as an officer of a public body. The Connecticut Evangelical Magazine, which was first established in aid of the missionary cause, he circulated extensively among his people; as he later likewise circulated the Missionary Herald. Besides his ordinary contributions to this cause, he made at one time a donation of one thousand dollars to the American Board.

The PREACHING of Mr. Robinson was adapted, perhaps, rather to instruct, convince, and edify, than to awaken conviction of sin. He dwelt much upon the great doctrines of the Gospel, especially the absolute sovereignty and infinite holiness of God; and felt, in so doing, that he was following apostolic example. He once remarked: "It was the practice of the apostles to establish important truths; and then enforce duty by inference or implication."—For two or three of the early years of his ministry, his sermons were written out in full; but he afterwards wrote down only a skeleton of four or eight octavo pages, laid into the Bible which he held in his hand. This gave him opportunity to dwell more or less on particular points; and imparted to the whole an air of extemporaneous preaching. But his discourses were all fully thought out; and the leaves of his Bible were folded down at all his references; so that he could turn to them at once and without hesitation.

His familiar *acquaintance with the Bible*, and especially with the New Testament, was remarkable; though he was not a biblical scholar after the present fashion. Of Hebrew he knew nothing; and of Greek his knowledge was neither philological nor exegetical. But he was accustomed from early life to peruse his Greek Testament; and his rule was, never to let a day pass without thus reading one or more chapters. The

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only regular commentary which he possessed, was Poole's Annotations; and of this he made little use.

His general *appearance and manner* in the pulpit, while strikingly natural and unconstrained, were yet full of dignity and even of majesty. To this his tall commanding figure, and the expression of his eyes and features, greatly contributed. He apparently made no use of his few notes while preaching; so that, except when reading from his Bible, his eyes seemed to be fixed constantly upon his hearers. His manner and appearance were such as to secure, in an uncommon degree, the attention of his audience.* If his sermons were doctrinal, there was often great tenderness and pathos in the application. He was himself not seldom affected even to tears, and his voice then faltered with emotion.

Of the influence and *effect of his preaching*, in the growth of his church, something has been already said. I may cite here the language of Judge Lowrey, who became a member of the church several years after Mr. Robinson's decease: "He began early to preach much on devotional subjects; and continued that practice more, probably, than most ministers, throughout his life. The consequence was, that the members of his society were better informed in the fundamental doctrines of our religion, than the members of most churches at the present day. And if his hearers were not all pleased, they were instructed in those great principles, which furnished them with materials for profitable reflection through life. I am not, perhaps, a competent judge; but I do not believe there was any congregation, in this part of the country, so well instructed in the fundamental truths of Christianity, as were the members of the congregation to whom Mr. Robinson preached. Nor do I believe there was any other congregation in this vicinity, who were better judges of correct preaching."

It is very possible, that while the great cardinal doctrines of the Gospel were thus fully dwelt upon, there might be

* The preceding expressions in this paragraph are mainly quoted from a letter of the late Prof. Ethan A. Andrews LL. D. of New Britain.

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sometimes too little of encouragement held out to that class of minds, which are constitutionally humble, timid, self distrustful. The enforcement of the absolute sovereignty and infinite holiness of God, and of the utter helplessness and unworthiness of man, did not in itself tend to bring such minds nearer to God; they needed to be urged forward by representations of the love and mercy of God in Christ. It was for this reason, perhaps, that not a few persons sat for many years under the preaching of Mr. Robinson, who did not come forward to profess their faith in Christ until the last years of his ministry, or even until they came under the ministry of his successor.

One trait in his life as a pastor I have ever looked back upon with interest. I mean the encouragement he gave to the deacons and other leading men of the church and society to visit him, and discuss topics of theology, both theoretic and practical. Of these discussions I retain, of course, no very definite recollection; but I have the strong impression, that some of them would be regarded, at the present day, as doing no discredit to an examination for license. I have thus sometimes been led to compare the amount of doctrinal knowledge often acquired by farmers and mechanics in the country, with that of professional and other business men in our large cities. My impression is, that the advantage lies on the side of the former; that they have more time and taste for reflection, and exhibit more patient and persevering thought; while the latter are apt to apply the decision and dispatch of daily business habits to their own moral and religious training.

As a THEOLOGIAN the views and reasonings of Mr. Robinson were clear, systematic, and decided. His mind was reremarkably logical, and also practical; nor did he hesitate to carry out his principles to all their legitimate consequences. But his theology was eminently scriptural; and one appropriate proof-text outweighed with him a whole cart-load of metaphysical reasoning. His views and system rested altogether on Scripture; and were wrought out mainly by his own independent processes of thought and reasoning, and not ac-

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quired from reading or instruction. It has already been remarked, that in his system he perhaps received stronger influences from Bellamy, than from any other source.* All the works of that writer were to be found in his library; as also the great treatises of Edwards, at first in their separate form, and then as collected by Dr. Austin. He had also the works and treatises of his cotemporaries, Hopkins, West, Smalley, Strong, Dwight, and others; but besides these and Ridgley's Body of Divinity, there was little of systematic theology in his library. Not a work nor a treatise of Calvin did it contain until 1816, when he became a subscriber to Allen's translation of the Institutes, published at New Haven and Philadelphia. His intellectual characteristics are well described by the Rev. Dr. Chapin, for many years his most intimate friend, while comparing him with the Rev. Dr. Smalley, as related in the letter of the Rev. Mr. Robbins in the next Section.

In his PERSONAL ADDRESS, Mr. Robinson was kind, affable, and dignified. In his last years his appearance was exceedingly venerable. He was a man of strong feelings and of great tenderness, which he could not always control. When he examined his children in the catechism on Sunday afternoon, his instructions and exhortations seldom ended without tears. He had himself been greatly afflicted, and he knew how to sympathise with others in affliction. In all his intercourse with others there was the demeanour of a gentleman; and he ever exhibited a courtesy and propriety of manner, which rarely failed to secure respect and confidence.

Yet with all this he was singularly and almost morbidly retiring and unostentatious. He had a shyness among strangers, a shrinking from forming new acquaintances, and a repugnance to put himself before the public, which were constitutional, and which he never overcame. Hence his reluctance to take part in conducting societies and public bodies. Although living in habits of friendly intercourse, more or less, with the leading clergymen and laymen of his own State, and

* See p. 75, above.

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many in Massachusetts, some of whom were authors of note, yet *it is not known that a single line from his pen was ever printed* during his lifetime. Nor would he ever permit his likeness to be taken.

It was just this shrinking nature, this reluctance to put forth his power openly, that weighed him down through life. Had he conquered this weakness; had he in his retired parish, like Bellamy in his Bethlem, given all his powers to theology and preaching; there was no reason why he might not, like Bellamy, have become one of the giants of the day in his seclusion; or have been called, like Dwight, to a wider sphere of influence and usefulness; and thus have conferred lasting benefits upon the church at large. Or, had he at first chosen a different profession, and given himself to business as a jurist or a statesman, he might well have become eminent as a benefactor to the State and nation. As it was, his efforts and his influence were mainly circumscribed within the narrow boundaries of his own parish; and while he never omitted to fulfil all his duties towards his people, yet his life in other respects was occupied in private and material pursuits. Herein lay the great mistake of his life. In this way the loss fell, not upon his people, but heavily upon himself.

More than three and thirty years, a third part of a century, have now passed away since his decease; and the shadows of time are constantly deepening around his memory. His surviving children love to look back and recall his kindness and indulgence to themselves; his tender instructions; his pleasant intercourse with his family and friends; his liberality towards all benevolent objects, quite in advance of the times; his kindness and attention to the poor of his flock, who looked up to him as a guide, helper, and friend. They love to behold him, in his last days, in the attitude described by himself in one of his latest letters: *I am waiting and will wait my appointed time. Though he slay me, yet will I trust in him; because he is well worthy to be trusted!*

Popular belief, of course, regarded Mr. Robinion as having

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accumulated an immense estate. It may subserve the cause of truth, even at this late day, to state, that the whole property left by him at his decease, real and personal of every kind, was barely equal to a capital, which, at the usual rate of interest, would have yielded a yearly income of fifteen hundred dollars.

His last Will was very brief; and the estate was settled under it by private agreement among the heirs, without any action of the Court of Probate.

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SECTION VI.

LETTERS ON THE CHARACTER OF MR. ROBINSON.

THE letters contained in this Section are from persons who were best acquainted with Mr. Robinson; who had the best opportunities of knowing him as a man and as a minister; and who were thus best able to form and express a right estimate of his character. They are divided into four classes.

I. Three letters from members of the church and congregation in Southington. The late Rev. FOSDICK HARRISON was at one time a respected mechanic in Southington; where he joined the church February 23, 1806. He afterwards studied theology; first, with the Rev. Israel B. Woodward of Wolcott; and after his death in 1810, with the Rev. Dr. Porter of Washington, Conn. afterwards Professor at Andover. He was for many years pastor of the church in Bethlem, Conn. and recently ministered to the church at Bridgewater in New Milford, Conn. He died suddenly, February 9, 1858, aged seventy-six years.—Dr. JULIUS S. BARNES graduated at Yale College in 1815, and settled in Southington; where he became Mr. Robinson's family physician. He united with the church in 1834.—The late ROMEO LOWREY, Esq. graduated at Yale in 1818; settled as a lawyer in Southington; and was for a time a judge of the County Court, and also a member of the Senate of Connecticut. He joined the church in 1834; and died January 30, 1856.

II. Two letters from Mr. Robinson's successors in the ministry; the REV. DAVID L. OGDEN, and the REV. ELISHA C. JONES. The latter had no *personal* acquaintance with Mr. Robinson.

III. Two letters from members of Hartford South Association, to which Mr. Robinson belonged; viz. the REV. ROYAL

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ROBBINS of Kensington, and the Rev. JOAB BRACE, D. D. of Newington, now residing in Pittsfield, Mass.

IV. Two letters from other clergymen, viz. the REV. NOAH PORTER D. D. of Farmington; and the REV. HEMAN HUMPHREY D. D. of Pittsfield, Mass. formerly President of Amherst college.*

I. LETTERS FROM MEMBERS OF THE CHURCH AND CONGREGATION IN SOUTHINGTON.

1. *From the late* REV. FOSDICK HARRISON, *of Bridgewater.*

BRIDGEWATER, Dec. 20th, 1854.

REV. AND DEAR SIR,—I am gratified to learn that you think of doing something to perpetuate the memory and the virtues of your honoured and beloved father. Gladly would I contribute my mite to the undertaking.

If I fail of suggesting any thing worthy of notice, it will not be from want of a disposition, certainly not from want of a sense of obligation. If I am, or have been, any thing more than I appeared, or promised to be, when I first met your father in my youth, I attribute it more to his instrumentality, than to that of any other man. From my earliest acquaintance, I found him to be a kind friend, a wise counsellor, and an efficient helper. While living near him, I was often in circumstances in which I was constrained to seek his advice and his aid. I do not recollect that I ever sought in vain; and I have yet to learn that any worthy applicant was ever sent empty away.

When agitating the subject in regard to a change in my course of life, I saw many obstacles in my way, that appeared almost insurmountable. After much anxious deliberation, and, I trust, earnest prayer for direction, I decided to seek a private interview with Mr. Robinson, and lay the whole sub-

* The letters from the Rev. Mr. Jones, and from Drs. Porter and Humphrey, were communicated by me to the Rev. Dr. Sprague for his Annals, and are there printed, Vol. II. pp. 133-136.

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ject before him. I did it with the full purpose, that so far as I could gain his opinion, it should settle the question in my own mind, and decide my future course. He concluded to take the subject into consideration; and before I saw him again, had decided in favour of my proposed change, and had made some arrangements for the prosecution of my object.

One of his deacons, (Deac. Dutton,) after hearing of my plan, said: "If Mr. Robinson approves of your course, you may go forward with confidence." I mention this, as showing the opinion of one who knew him better than myself.

During my preparatory studies, I sometimes met with opposition and discouragement, which to me was peculiarly depressing. I often went to him with my troubles; and always came away with renewed courage, and a lighter heart.

A letter which Mr. Robinson wrote to Dr. Porter of Washington (afterwards of Andover), in my behalf, I believe was the means of securing the friendship, sympathy, and assistance of that great and good man, to an extent which I might otherwise not have enjoyed. Dr. Porter had a high regard for Mr. Robinson. He once remarked to this effect, in reply to something I had said about him: "I also have some acquaintance with Mr. Robinson, having sat for a time under his ministry; and I regard him as possessing native powers of mind superior to those of any other minister in Connecticut." He added something further, like this: "Had the energies of his powerful mind been exclusively devoted to the ministry, he would have taken a higher stand than any other."

You are aware that he was envied by some, and complained of by others, for having too much of this world's goods to occupy his time and thought. But it has not yet been proved, that with all his worldly care and prosperity, he did not spend more time in his study, than many ministers who have little else to do. For two successive winters, I boarded a little north of his dwelling, in sight of his study window, and in a family famed for early rising. We were often up by four o'clock, and usually had our breakfast before daylight. I do

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not recollect ever rising so early as not to see a light from that study window. I think he was remarkably economical of time, systematic in all his movements, and punctual in all his engagements. These traits he enjoined upon others with whom he had intercourse, and these were among the means of his prosperity. The influence he thus exerted, and the example he exhibited, it was admitted by many, contributed largely to the outward and constantly increasing prosperity of his people. When he settled among them, as I was told by some of the aged men, they were proverbial for their poverty. "Poor as Panthorn," (the earliest name of the place,) was an expression used to denote abject poverty. It was even doubted whether they could sustain a minister. To help supply the deficiency, Mr. Robinson was induced to take charge of a small farm. The necessity of this measure, and the benefit derived from it, I suppose, ultimately led him where, at the time, he did not intend nor expect to go.

In all Mr. Robinson's intercourse with his fellow-men, there was a gentlemanly dignity and propriety of demeanour, which could rarely fail to secure the respect and veneration of all who saw him. Although he was ever affable, pleasant, and instructive in his conversation, I think I never saw the man, for whom I was constrained to feel such profound reverence, as I ever felt for him.

He was a son of consolation to the afflicted. Having been himself a "man of sorrows," he knew how to bear a part in the woes of others. I have witnessed and experienced the outgushing of his sympathy in times of deep affliction.

I was often much interested in his public performances. His prayers were original, theological, instructive, and devotional, abounding in thanksgiving. In preaching, there was a commanding dignity in his manner, a native eloquence, peculiarly his own.

He appeared to have a more familiar acquaintance with the Bible, than any other preacher I have known. I think he studied it, in its original Greek at least, more than most men

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of his age. He once said to me: "I let no day pass without reading one or more chapters from the Greek Testament."

He ordinarily delivered his sermons with his Bible in his hand; and in the proof and illustration of important truths, he read from it abundantly, turning from one passage to another, with a readiness and rapidity, that produced no interruptions in the progress of his discourse.

In his preaching, he dwelt much upon the distinguishing doctrines of the Gospel, particularly the character and government of God. On these points, he might be regarded by some as rigidly orthodox. He once remarked, that when he commenced reading Dr. Beecher's Sermons on the Divine Government, he was much gratified in believing we had one man in Litchfield County, who was orthodox on that subject; but was disappointed as he approached the close, to find that the Doctor "came so near giving up the government of God into the hands of the sinner."

In dwelling so much upon the doctrines, he felt that he was following apostolic example. He once remarked: "It was their practice to establish important truths, and enforce duty by inference or implication."

Mr. Robinson was characterized by remarkable clearness of mind; a capability of readily grasping a great subject, and looking through it in all its parts. Blessed with a retentive memory, and reading much, he possessed an extensive knowledge of men and things.

If I have not said enough to evince my high regard for the man, allow me to add, that the name of my only son is William Robinson.

December 26th, 1854.

In reference to the part of my preceding letter that needs explanation, permit me to indulge my story-telling propensity.

When I was first in Southington, I became partially acquainted with a certain J. C. L. I learned that, some years before that time, by the efforts of a teacher in the district school, he had been suddenly transformed from a turbulent,

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ungoverned wretch, to a decent, peaceable, and respectable youth, and was promising fair to make a useful man. Who the successful teacher was, I was not informed. On the evening of my arrival at Mr. Porter's in Washington, learning that I had resided in Southington, he asked, if I knew J. C. L. and what kind of man he was? He then remarked, that when he, with others, was pursuing the study of theology with Dr. Smalley, Mr. Timothy Lewis came there from Southington, to obtain one of the students to take charge of their central school. With some reluctance Mr. Porter consented to go with him. When well on their way toward Southington, Mr. Lewis began to open his budget, stating that they had one refractory scholar in the school, by whom it had been repeatedly broken up; and that one teacher had recently left. Mr. Porter replied, that he thought his communication rather unseasonable. Had he known these facts earlier, he should not have been there. Being so far on his way, however, he concluded to go on. By Mr. Porter's judicious and energetic management, (the details of which were interesting,) the boy and his parents, who upheld him, were all in a short time subdued, and he became one of the most docile scholars in the school during the remainder of the term. It was while teaching this school, that Mr. Porter listened to your father's preaching. You can perceive that it was to him an interesting period. Recently from college, pursuing the study of theology, and then the change from Dr. Smalley to Mr. Robinson, would all conspire to render him an interested and intelligent hearer.*

One remark in your last letter reminds me of another fact, which may not be without interest. I mentioned that I often resorted to your father in time of discouragement. I have sometimes wondered that his patience was not exhausted. At one time a certain minister undertook to convince me,

* Mr. Porter graduated at Dartmouth College in 1792. After teaching school for a few months in Washington, Conn. he pursued the study of theology with Dr. Smalley; and was licensed to preach in 1794. His residence in Southington was apparently during the winter of 1793–4. Sprague's Annals, II. p. 351.

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that I could not hope to succeed without a college education. After exhausting his own resources, which were rather limited, he added, "he did not believe Dr. Dwight would approve of my course." This was a point on which I was peculiarly sensitive and easily depressed.

I called on Mr. Robinson soon, and under the pressure of despondency, related what had been said. I remember the place where he sat, the expression of his countenance, and the earnest tones of his voice, when, in addition to the wise objections of my opponent, which he, Mr. Robinson, seemed not much to regard, I came to what was said of Dr. Dwight. His instant reply was, "What business had he to say that? Dr. Dwight has himself been a minister-maker. Some of the greatest men in our land never *smelled* of college. I would not encourage my own sons to go there for any purpose, except the ministry; and should not be very solicitous about that." I was relieved.

Permit me to add another incident, though I have to say more about myself than I should choose. After the death of the Rev. Mr. Woodward of Wolcott, I was for a time in suspense in regard to what course I should pursue. Your father consulted Mr. Hooker, and I think Dr. Chapin, in my behalf; but without success. I heard of Mr. Porter of Washington, that he had students; and I wrote to Mr. Robinson stating what I had learned, and requesting his advice. He replied in a note, that he knew something of Mr. Porter, and thought well of him; and added, "If he has students with whom you can rank as to proficiency, I would not object to your going thither."

The term "proficiency" I did not then fully comprehend; or see why, if others knew more than I did, I might not have the privilege of learning what I could. When I met him again, I asked him to explain. He said, there was an old lady in the parish, famous for raising chickens. She would so manage as to have all her hens set and come off with their broods at the same time; sometimes a hundred chickens of

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the same age. When asked why she took so much pains to secure such a result; "Because," she said, "she didn't want to have a mess of great chickens treading on the little ones." It occurred to him, that Mr. Porter might have a number of young men fresh from college; who, if not disposed to say, "Stand by thyself, I am holier than thou," might yet feel inclined to say, "Stand by thyself, I know more than thou." This, he feared, might render my position unpleasant. I had not been many weeks at Mr. Porter's, before I learned that there was more wisdom and a better knowledge of human nature indicated by this suggestion, than I at first apprehended.

I saw your father a short time during a painful sickness, which occurred a few years before his death; but which he was apprehensive might be his last. He manifested a calm resignation to the divine will; and I think repeated one of his favourite texts, as expressive of his feelings: "Though he slay me, yet will I trust in him." He expressed a desire to live longer for the benefit of his people; fearing some evil results to them if he should be then removed.

Yours with sentiments of high regard,

F. HARRISON.

2. *From* JULIUS S. BARNES M. D. *of Southington.*

SOUTHINGTON, March 24, 1855.

DEAR SIR,—Yours of the 10th inst. was duly received. Since that time I have seen some of the old people living here near the time of your father's settlement. Most of those with whom I have conversed, are women. All the old men, who then belonged to the congregational church and society in this town, are gone.

The greatest blank in his life, you say, is from 1780 to 1800. All that I can learn of him during this period, is, that aside from the ordinary duties of a pastor, he kept bees, and let them out; that he purchased cows, and let them out;

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that he bought land, and let it out; all upon shares. His duties, both as a minister and pastor, were during this time performed to general satisfaction; though nothing remarkable, or worthy of particular notice, has been learned by me. His later life, you are probably much better acquainted with than I am.

Your father was generally considered preëminently a great man; and among men accounted great, would have found few his superiors. He was remarkable for his punctuality in all his engagements; not forgetting the minutest, more than matters of importance; thus setting an example which was a great benefit to his people and the town.

His preaching, so far as I had knowledge of it, (about three years,) was sound and orthodox; setting forth the sovereignty of God, his decrees, election, etc. and when he took time to prepare, he preached excellent sermons. Had he given his attention to the study of theology, to writing and publishing, he would doubtless have excelled most of his cotemporaries, and would have been more extensively known and appreciated. As it was, his usefulness was circumscribed.

He was ever ready to aid the sick and suffering, not by sympathy only, but by substantial aid and relief.

He took a great interest in the young, and endeavoured to have them trained to virtuous habits. He visited the common schools; and instructed both the teachers and scholars. His efforts here for the good of the people of his charge will long be felt, and held in grateful remembrance.

Many pithy sayings of his are remembered and frequently repeated, though I do not recollect distinctly many of them. One of them was: "If a man here wishes to eat wheat, he must raise rye." He had a ready fund of anecdote, to illustrate and enforce upon the mind and memory truths, which he wished to communicate. He was reverenced, feared, and loved. Reverenced for the sanctity of his office; feared for his manly and dignified deportment, and his acknowledged superiority; and loved for his affability and condescension.

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His last sickness was brief; I think of about five days continuance. Previous to this, for a year or more, he complained of difficulty of breathing in walking, and upon any muscular exertion. His lower extremities were much swollen; and he had unmistakable symptoms of *hydrathorax*, or water in the chest or pericardium. By the use of remedies, the urgent and distressing symptoms were relieved; and in the month of July before his death, when I urged the propriety and necessity of his taking tonics after the evacuation of the water from his body, he said: "I need no medicine; I feel perfectly well, and am at least fifteen years younger than I was."

His final sickness was a diarrhœa and a general lethargy, induced, as I suppose, by too great exertion and fatigue on a very warm day, and eating improper food in such quantity as to oppress and derange the system in its weak state.

April 2, 1855.

Since I wrote you, I have further learned from an aged man, that your father's influence was great in a moral, political, and religious point of view, in this as well as the neighbouring towns. Soon after the commencement of the French revolution, he foresaw its probable results, and publicly in the pulpit denounced French philosophy and Jacobinism, as being one and the same thing, and nothing but rank infidelity. He had no sympathy with Jeffersonian democracy; and his influence was such, that the best men of the town were in office during the whole period of his ministry.

Respectfully yours,

J. S. BARNES.

3. *From the late* ROMEO LOWREY ESQ. *of Southington.*

SOUTHINGTON, January 9, 1855.

DEAR SIR,—Personally, I knew your father more as a business man and a private citizen, than as a preacher; in fact, he preached but little after I came here. I have not

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been able, since I received your letter, to see any of the aged people; and indeed, but few remain who could give much information respecting the earlier part of his ministry. He was settled in the hard winter of 1780, on a salary of one hundred pounds in money or grain, and twenty-five cords of wood annually. I do not know what patrimony your father might have had; but on such a salary as his, most men, with a family, would have remained poor; especially as this was far from being paid with promptitude prior to 1795. I have been told, that he collected a considerable portion of his salary himself until 1795; taking his pay in such articles as he could get, and keeping an accurate account of all he received in this way, as well as from the treasury. He was scrupulously exact in all his accounts; and punctual in all his duties as a pastor. I am not aware that he ever asked for an increase of his salary, or made complaint that it was not punctually paid; although he might justly have made such complaint. He actually remitted in one or more years, ten pounds from his salary, on account of the poverty of the society. He received but little from the members of his society in the way of presents, or in any other way except for marriage fees; and if you have ever examined his record of marriages, you have noticed the amount received at every marriage solemnized by him; and that amount was small.*

But your father had the good sense to know and feel, that the society was feeble; that there were few, if any, wealthy members in it; and in fact, until the close of the revolutionary war, and for many years after, all were poor. In this situation, he found it necessary to rely upon his own exertions to support himself and family; and with the great good sense and judgment, which he possessed, he commenced early those habits of industry and economy, which he continued to practise through life. And while he attended faithfully to all the duties of a pastor, he had, by his industry and economy and

* The regular wedding fee was *one dollar*. Where more or less than that was paid, it was regularly entered on his record.—E. R.

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wise management, as early as 1795, become, I suppose, more wealthy than any member of his congregation; insomuch, that many thought he was receiving too much pay, and was growing too rich.

There had never, I believe, been a full examination of the accounts between your father and the society, until about the year 1795. They then called a society-meeting, and appointed a committee to examine the accounts; and ascertain whether he had not been overpaid. Your father had every cent credited, that he had received; and upon the adjustment of their accounts, they found that the society were in arrear one or two years of his salary. They then, I think, so altered the original agreement, that he was to receive one hundred and ten pounds in money, as his salary, instead of his former salary and wood; and this was all that he ever received, until the close of his ministry.

I have always understood, that your father was very kind to the poor, to the sick, and those in affliction; and while he exacted what was his due from those who were able to pay, I believe the poor always considered him their friend, and had reason to bless him.

He had been much afflicted by the death of members of his family; and always sympathized deeply with those who were in trouble.

He became extensively engaged in agriculture; and in the cultivation of his lands he was far in advance of his neighbours. From him they derived much valuable instruction on that subject. He was always punctual in all his engagements, and wanted others to be so; and although they did not all profit by his example, yet many under his influence learned that important lesson, and practised it through their lives.

He had a mind capable of mastering any subject upon which he wished to inform himself. There were branches of the law, on which he was as well informed as almost any lawyer in the State; and if he had devoted his time to the study of

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law, or politics, he would have become eminent either as a lawyer or statesman.

He took a deep interest in the education of the young; and, I believe, was appointed annually, until near the close of his ministry, one of the visiting committee of our common schools, and one of the committee for examining the qualifications of teachers. My impression is, that he visited all the schools in the society twice or more every year; and gave to the teachers and scholars much valuable instruction.

I have been informed, that he was in the habit of purchasing books, and distributing them among the poor children, whom he found in the schools destitute of books. The influence which he exerted over our schools, was most salutary, and remained long after he was gone.

As I have said, I knew personally but little about Mr. Robinson as a preacher. At the close of the revolutionary war, French infidelity prevailed through the country; and in some places the prevalence of it became alarming, and even professors of religion imbibed doctrines which your father, who was a strict Calvinist, considered erroneous. Arminian views were cherished by many; and about this time the Episcopalians and Baptists began to hold meetings within his society, and to inculcate doctrines which neither of those sects would approve at the present day. To counteract all these evil tendencies, and to establish his people upon what he considered the true doctrine of the Bible, he began early to preach much upon doctrinal subjects, and continued that practice more, probably, than most ministers, through his life. The consequence was, that the members of his society were better informed in the fundamental doctrines of our religion, than the members of most churches, even at the present day; and if his hearers were not all pleased, they were instructed in those great principles, which furnished them with material for profitable reflection through life.

I am not, perhaps, a competent judge, but I do not believe there was any congregation in this part of the country, so well

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instructed in the fundamental truths of Christianity, as were the members of that to which your father preached; nor do I believe there was any other congregation in this vicinity, who were better judges of correct preaching, than his.

Mr. Robinson had read much, and had read thoroughly and understandingly. But I believe he spent more time in thinking than in reading; and from observation, reading, and reflection, he had stored his mind with a fund of knowledge, which made his society interesting, instructive, and useful. He knew well the value of time, and improved it. In the last year or two of his life, he used to call frequently at my office, and I always found his conversation pleasant and profitable.

I believe the estimate generally made of him was, that he was one of the great men in an age of great men.

Yours respectfully,

R. LOWREY.

II. LETTERS FROM HIS SUCCESSORS IN THE MINISTRY.

1. *From the* REV. DAVID L. OGDEN, *now of New Haven.*

NEW HAVEN, November 15, 1854.

DEAR SIR,—My reminiscences of your father are all agreeable. He manifested towards me, as his successor in the pastorate, a kind and magnanimous spirit. I know it is an old proverb, that 'dismissed ministers make bad parishioners.' I do not believe that it is founded in truth. At any rate your father was no example of it. I am not conscious of doing any thing to merit his kind treatment; except that I always endeavoured to show him that respect, which was due to his age and personal character.

He was not a man of great professions without action, but he generally did more than he said; being remarkably sincere and unostentatious. As an instance of this, I learned that he went around among the people, to induce them to help me to build the house which I afterwards occupied; but he never

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told me a word respecting that fact. His kindness appears to have arisen from mere principle.

He was a man of uncommon wisdom. I found that whenever I asked his advice, he gave it willingly; but he never obtruded it upon me.

As he had a commanding intellect, and had acquired great influence in the parish, it was supposed that he would control a young man, as I was. But he never attempted it. If in any case I differed from him in opinion, he showed a greatness of mind in finding no fault. I have often, since I have attained to greater experience, wondered at the patience with which he bore my imperfections. On the whole, I believe I lived with him as a son with a father, certainly so far as he was concerned.

He was a man of order. It is no small tribute to his memory, that for forty-one years he kept that great society together in such a good degree of harmony, that a promising field was furnished for his successor to cultivate.

As a preacher he was universally considered as showing discernment and talent. I never had the pleasure of hearing him, as he always declined preaching in the pulpit he had occupied; but I learned something from the people, and I inferred something from the effects on their minds then apparent. Among other things, it appeared in the willingness of the people to receive sound doctrinal instruction and pointed reproof. It was not difficult for a young man to follow him, and be faithful to the consciences of the people; for he had prepared them to receive any thing that was true, however unpalatable it might be. He dwelt much upon the divine efficiency; perhaps more than on human agency. It is possible, that he might have given the former topic too much prominence, as many others did in his day. But he doubtless acted conscientiously; and he made a great impression of all that class of doctrines on which he loved to dwell. From the few words which he dropped to me on his dying bed, for his disease was such as prevented his saying much, I judge that he took great consolation from the doctrines he had preached.

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He had a weight of character, which always commanded respect. He was so pointed in his rebukes of sin, that many were afraid of him. He never feared to give his opinions on all subjects where they were asked; and some being unable to meet him in argument, feared him on this account.

Had he occupied a post where such talents were required, I think he would have shown well as a theological teacher. His mind was one of great power; and it always excelled where it was called into exercise.

Yours, truly,

DAVID L. OGDEN.

2. *From the* REV. ELISHA C. JONES, *now Pastor of the Church in Southington.*

SOUTHINGTON, October 25, 1854.

DEAR SIR,—The traces of your father's influence upon the town are yet plainly discernible; although upwards of thirty-four years have elapsed since he closed his public labours. During the early part of my residence here, which commenced about seventeen years ago, his sayings and doings were very often quoted with great deference by the older class of people; nor is it uncommon to hear them repeated at this day, by those who have received them by tradition from their fathers.

He evidently impressed the minds of his generation with the conviction, that he was a man of much wisdom, both in regard to secular and religious interests; and his observations and opinions seem to have been held in high veneration. From much that I have heard concerning him, I have been led to infer, that he was remarkably keen and discriminating in his judgment of human character and actions; and that men were made to feel in his presence, that he knew them well. The idea of his being eminently sagacious and discreet, is one of the first and last that has held possession of my mind in regard to him.

My impression of the general influence of his ministry is,

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that it was rather fitted, like that perhaps of most able preachers of his day, for laying "the foundation of many generations," than for producing immediate visible results; and I have long supposed and often said, that the subsequent growth and prosperity of this church were probably based, in a good measure, upon the sound doctrinal knowledge in which he established the minds of the people in his day. The high views which he inculcated of the sovereign holiness and grace of God, prepared their hearts to bow low before the mercy-seat, when the "times of refreshing came from the presence of the Lord;" and prompted them to enjoin upon their children the same sentiments, which they had themselves imbibed. "And herein is that saying true, one soweth and another reapeth."

This view of the case would probably be better appreciated by the older than by the younger portion of the community; and by his colleagues and successors in the ministry than by ordinary laymen.

I have often heard him spoken of in clerical circles as a sound and able divine, and as a man of great practical discernment and wisdom.

On the whole, estimating him in connection with the circumstances and customs of his times, he appears to me to have been one of the strong pillars of the church; and to have moulded the opinions and character of society after a true pattern, both in respect to the great doctrines of revelation and the well ordering of public institutions and private affairs of life.

With great respect, yours very truly,

E. C. JONES.

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III. LETTERS FROM MEMBERS OF HARTFORD SOUTH ASSOCIATION.

1. *From the* REV. ROYAL ROBBINS, *of Kensington.*

KENSINGTON, September 25, 1854.

REV. AND DEAR SIR,—I do not know that the little I have to say concerning your father, can be of much use to his biographer; yet it gives me satisfaction to pay my humble tribute of respect to his memory.

Although I lived so near him, it does not occur to my recollection, that I ever heard him preach more than once or twice. Once at a meeting of the Association I was present, when he preached; and though, at this distant day, the text and the subject are forgotten, I have a distinct remembrance of a remark which he made, and which probably was characteristic of his tone of preaching. I infer that his pulpit exhibitions were pointed and discriminating; that his manner was plain and unaffected; and his elocution quite natural and conversation-like. Had I never heard him preach, I should have learned his strict Calvinism from the reputation he bore, as well as from remarks I heard from him in private. I remember his criticising some sentiment of Dr. Smalley's, which he thought savoured of Arminianism. The particular thing has passed from my mind; but I believe your father deemed it of some importance, correct as he must have viewed the Doctor to be, generally, in his theology.

In native powers of mind, I think your father stood in the foremost rank among the brethren in our Association. Such, I believe, was the common opinion. I remember well a comparison, which Dr. Chapin drew between him and Dr. Smalley, in regard to the character of their intellects respectively. Dr. Smalley was represented as being perhaps the more acute reasoner, or at least capable of seeing at a greater distance in one given direction, and pursuing a point farther, in a process of deduction, than your father; but the latter as comprehend-

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ing more in the field of his vision, and taking a wider range of thought. The representation impressed me with the belief, that your father had the more numerous resources in knowledge and intermediate ideas, with greater breadth of views; and that Dr. Smalley possessed the keener metaphysical insight in a narrower compass. There is reason to think, that this may have been the fact with these two able men. Your father had, doubtless, a wide reach of thought, embracing many subjects, both secular and religious; and his mind seems to have been of a highly practical character.

Of his ardent piety and profound submission to God, there were abundant tokens in his habitual conduct. When your mother died, the expression of his feelings to me was striking, as he met me on the occasion of her funeral; for I particularly remember what he said. "I do not know," he remarked among other things, "what the Lord intends to do with me."

Your father was evidently a man of strong and tender feelings; and was sympathetic and social in his nature. The many afflictions and painful changes through which he passed, had doubtless their softening, hallowing effect on him, giving him a childlike tenderness and teachableness. To feel that whatever God did was right, seems to have been fixed and habitual in him; and while he commiserated the afflicted, I believe he was wont to enjoin on them the duty of unqualified acquiescence in the divine will. This duty I know he urged on myself, on the occasion of the death of my first-born child.

Your father was a man of much kindness and friendliness in the intercourse of life; at least I am led to judge so from his Christian and ministerial urbanity towards me. No doubt he was interested in my welfare as a young minister, settled in his neighbourhood, and connected with his early and intimate friend, Dr. Upson; and for the sake of the Gospel which he loved, he was not indifferent to my success. His benevolent feelings were apparent towards myself, and I doubt not towards others.

That he preached the Gospel faithfully to his people, and

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guided his church with a steady and efficient hand, is the impression I have had ever since he became known to me. The weight of his opinions and counsels in the Association to which he belonged, was felt and duly acknowledged by his brethren.

What he was, however, in the meetings of that body, and in other ecclesiastical assemblies, and in some other respects, also, perhaps Dr. Brace of Newington can give more information than I; for he is several years my senior in the ministry; and must have met your father many more times in ecclesiastical and religious meetings than was the case with me. And I think, moreover, that Dr. Brace would have a lively appreciation of your father's character in many respects, beyond any other clergyman living, unless it be Dr. Porter.

The thought of the fathers, who have passed away, is pleasant and mournful to the soul. Their worth of character is to us a precious legacy.

Yours, ever, with Christian esteem,

ROYAL ROBBINS.

2. *From the* REV. JOAB BRACE D. D. *formerly of Newington.*

NEWINGTON, October 31, 1854.

DEAR SIR,—Your father was an acute, observing, penetrating judge of men and business. I suppose he did more than twenty others, to make Southington what it is. And it is one of the most stable towns in the State, one of the most staid congregations, and one of the most liberal in missionary contributions. I can see how it is. That whole region was Farmington plain, a sandy country, covered with shrub-oaks and white birches, inhabited by a retired people, who had not found their own powers of enterprise and success. It was Panthorn then. Your father went in among them, a divine, a philosopher, an inventor, a practical, every-day, common-sense worker. He settled upon a small salary, and had nothing of an estate. He had mind. He had knowledge; that

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is, power. He could make a little do a great deal. As he once told me of Roger Whittlesey, so I may say of himself: "He would live upon a rock." I feel an impression of Mr. Whittlesey's saying to me: "It was Mr. Robinson who taught the people of Southington how to live."

Your father's money was planted corn, producing a hundred-fold. If a poor neighbour's cow were about being seized for debt, Mr. Robinson would say: "Here, I will buy your cow, and let you keep her for rent, (four dollars a year,) and let you redeem her, whenever you can do it." He would possess forty or fifty cows in this way, relieving the men, encouraging their industry and frugality, and laying a foundation for them to become men of property. If a man were in debt for his house and land, and liable to a forced sale, Mr. Robinson said to him: "I will lend you money to pay your debt, take a a mortgage of your farm, and let you redeem it just as soon as you can." Thus he saved many; while he might be obliged to hold the property of the inactive and improvident, who had not energy and calculation enough to work their way out. He put them into a condition to help themselves, if they had the resolution to do it.

He was himself a bright example of intellectual and practical farming. His grounds were cultivated, and planted, and harvested, in season, and with system and success. He was a professor of agriculture, an agricultural society, a specimen known and read of all men. He could set his property at work in mills, manufactories, banks; and he could be his own banker as well as Stephen Girard. It was easy for him to manage a million of business; while another is distressed and perplexed, in bringing his own small affairs round the year.

It is impossible for me to measure the influence of your father in raising that farming, manufacturing, enterprising town of Southington. The people felt his power. They revered his learning. They were sensible of his strong mind, of his literature, his divinity, and of his decisive and bold preaching. One man said that "Mr. Robinson was a water-

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man ; he looked one way and rowed the other." Mr. Robinson replied, that if he had two talents, he had no right to neglect either.

The congregation in Southington is now one of the largest in the State, one of the most orthodox, and one of the most puritanical in its habits. No people make a greater work of attending public worship than they; and none have been more remarkable in later years for revivals of religion. I spent some time there with Mr. Ogden, when the whole town seemed to be awake. A great part of the people lived three miles and four miles from the house of worship ; and yet they had great constancy in attending. Indeed, the people of Southington have been observed from generation to generation, for their exemplary attendance on the Sabbath and public worship.

I suppose the high doctrines of the Gospel which your father maintained and preached, and the strict rules of living which he enjoined, prepared the way for those revivals of religion, which have led so many into the church, and which have given the town so good a character. The people were from the beginning under the power of an orthodox ministry, and trained up in puritan practices ; so that the revivals which were ascribed to the agency of the succeeding ministers, really had their origin in the faithful services of those who went before.

Your father was stern in his spirit, and awful in his eye ; but he was gentle and kind in his conversation. I am especially impressed with this thought, as I recollect the feelings of Mrs. Brace in regard to his manner and aspect, in our many exchanges. She was always happy to have him come ; and she enjoyed his conversation and his preaching. He treated her as one capable of understanding and worthy of regard. He studied to make himself pleasant and agreeable in the house. This shows one very important trait in his character.

Mrs. Brace told me one anecdote, illustrating his well known humorous and playful turn. On his way over to our house, he met a man of his parishioners, and said to him, pleasantly, " Well, my friend, how do you get along with

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your family?" "Oh," said the neighbour, "very well, my wife has her thirteenth child, and I think we shall get on much better with the second dozen than we did with the first." It was wonderful, said my wife, to see how Mr. Robinson did laugh and amuse himself with that reply.*

There was one thing very special among your father's people, which showed their systematic calculation in attending public worship. I am thinking of those twenty or thirty Sabbath-day houses, on the green, built by the remote dwellers, for the sole purpose of Sabbath occupancy. Here was a cabin with fire-place and utensils, where the whole wagon load could be warmed and fed, and made comfortable during the day. That was before the introduction of stoves and furnaces for warming the whole assembly. This was making a business of the Sabbath. "Blessed are they that dwell in thy house." Must not such a people prosper?

Your father was a strong man in the Association of ministers. We all felt his discernment, his strictness, his boldness and decision. There was no half way with him. His argument was clear, and his judgment positive. His rebuke was felt. He had wit, and satire, and anecdote, which were much indulged in meetings of ministers at that day. I remember one dispute which we had in the Association, on the question of usury. It called forth animated conversation; and while we generally maintained that six per cent. was as much as property at large would bear, and that, therefore, as it must be oppressing somebody to take a higher rate, a Christian could not do it,—he insisted strenuously, that it was as right to sell the use of your money, as to sell the use of your house; and therefore that the legislature had no authority for making a limit. And I see not but they are all coming into your father's principles in these days.

The common feeling of the people is, that the minister must be poor. I remember in passing from New Haven to Hartford, being driven by a cold storm into Selah Lewis' tav-

* Mrs. Brace, whom my father esteemed very highly, died November 16, 1854; a fortnight after the date of the above letter.—E. R.

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ern, just north of your father's house; and hearing them give the history of his course. Mr. Robinson, they said, came here poor; and when he was looking for a house, he chose a place out in the by-lane, to be out of the noise of the street, and to be at leisure for his studies; as though having nothing to do with the world. But he soon found means of making great buildings and farms; and is become the richest man in the town. Yours respectfully and affectionately,

J. BRACE.

IV. LETTERS FROM OTHER CLERGYMEN.

1. *From the* REV. NOAH PORTER D. D. *of Farmington.*

FARMINGTON, September 20, 1854.

DEAR SIR,—Having had no personal acquaintance with your excellent father till he was considerably advanced in life, and never having been connected with him in Association or other stated meeting of ministers, I had not the best opportunity of marking his distinguishing traits of character; and such as I did mark, from occasionally hearing him preach in my early youth, and from the intercourse I had with him after my settlement in the ministry, have in some degree faded from memory in the progress of the thirty years, which have passed away since his death.

Some things, however, were too deeply impressed upon me to be effaced. Such were his person and bearing,—tall, full, erect, well becoming one of "nature's noblemen," which he truly was, in mind and moral dignity. He was a man of strength, in body, in intellect, in feeling. He also was a man of great urbanity, kind, social, free, and open-hearted. He had also great variety and comprehensiveness of knowledge, particularly on matters of common concern. I do not know that he excelled many others of his profession in science and literature; although a mind so active and penetrating could not have left him behind the clergymen of his connection in

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these respects; but I refer more particularly to his knowledge of the times and passing events, in their political and economical, as well as moral and religious bearing. And from his habits of reading and reflection on these subjects, his conversation with men of all classes was remarkably interesting, vivacious, and instructive.

His theology was Hopkinsian; and his preaching, more than that of any other minister in this vicinity, was imbued with the distinguishing doctrines of that system. He believed not only, in common with other Calvinists, in the universal providence of God, and his eternal and sovereign purposes in respect to all events, but in his direct efficiency in the production of whatever comes to pass. And what he believed on these great and awful truths, he preached abundantly and with no disguise or faltering. Yet he preached on these subjects, as on others, practically, and with uncommon tenderness; often with tears, and sometimes with emotion that for the moment prevented utterance.

His sermons were remarkably biblical. So far as they were written, they seemed to have been merely outlines of the current of his thoughts, together with copious references to passages of Scripture for illustration and proof; to which, in preaching, he turned with entire readiness and facility, explaining and urging them, and reasoning from them with much freedom and power.

From this sketch of his character and habits, it might naturally be inferred that he was of an independent mind. No one who was at all acquainted with him, could fail to be impressed with this. The following anecdote, illustrative of it, has been preserved, although I cannot tell on what authority. While he was preaching at Southington, as a candidate for settlement in the ministry,—he being at that time a Tutor in Yale College,—he returned one Monday morning after preaching there on the Sabbath; when one of his fellow Tutors said to him: "So, you are about to be settled over the people of Southington?" "Yes," he replied, "if I am set-

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tled there, I shall be settled *over*, and not *under* them." His ministry of more than forty years was correspondent to this remark; and yet not in any despotic, arbitrary, or overbearing manner. He had his own opinions in theology, in politics, and in matters pertaining to his social and domestic economy; and he fearlessly spoke and acted according to them. As a Calvinist, his preaching sometimes aroused the opposition of the "carnal mind;" but "he believed and therefore spake." As a federalist of the Washington school, his political was to many not less offensive than his religious creed; and he was no less open and decided in propounding and advocating the former than the latter.

As a man, he regarded it a primary duty to provide for his own; and his engagement in secular business for this purpose, when his salary was found incompetent, drew upon him censure; but believing that in this, as well as in his more appropriate work, he was serving his generation by the will of God, he would not be diverted.

It would have been strange, if so inflexible a mind was never inflexibly, even though unconsciously, in the wrong. His Christian friends lamented, that a man so well fitted to impress himself upon his age, suffered himself to be diverted, by secular engagements, from the high attainments and the extensive usefulness, of which he was so remarkably capable. Whatever necessity there may have been for this at the first, his perseverance in it after God gave him abundance, natural though it was, and in similar cases common, had not the same plea in its vindication.

But however he may have erred, he enjoyed to the last, the confidence and esteem of the people which he so long served, and of the churches wherever he was known. When the time came for him to resign his pastoral charge, he quietly submitted to the decision; and when he died, the conviction of the community around him was, that a great man, and a good, had fallen.

I am, Sir, with much respect and esteem, yours truly,

NOAH PORTER.

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2. *From the* REV. HEMAN HUMPHREY D. D. *formerly President of Amherst College.*

PITTSFIELD, December 7, 1854.

DEAR SIR,—Though I cannot say, that my acquaintance with your honoured father was very intimate, yet it was perhaps sufficiently so to justify me in attempting a brief estimate of his talents and preaching. I had frequent opportunities of hearing him in the pulpit of my pastor, the Rev. Jonathan Miller, of the North Parish of Bristol, then called West Britain, now Burlington. My personal acquaintance with him commenced when I was in Yale College. As I passed through Southington in going to and from New Haven, I generally called at his house, and was hospitably entertained by him and his estimable family; and I met him from time to time afterwards, till near the close of his life.

Mr. Robinson's personal appearance was uncommonly imposing. He was tall and muscular, and his frame every way indicated great strength, as well as remarkable symmetry. He had a noble forehead, rather a light complexion, and hair rather sandy than dark; and his face, as I remember him, was altogether highly intellectual. When he entered the pulpit, there was something in his appearance, which could hardly fail to awaken high expectations in regard to what we were to hear from his lips. He was dignified in all his attitudes, solemn, and perfectly self-possessed. He spoke with great deliberation; his voice was strong; his articulation distinct, and altogether a good one for a public speaker. He had but little gesture in the pulpit, and ordinarily manifested but little emotion; but sometimes he was deeply moved, and, as those who heard him oftener, say, even to tears. His sermons were not generally written out; but they were so thoroughly premeditated, as never to betray any confusion or hesitancy, either of thought or expression. He usually preached with a small Bible in his hand; and in quoting from it, would sometimes turn to his proof-texts and read them, when they did

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not occur instantly to his memory. He had a remarkably clear and logical mind. He could not preach without a subject. He must have some important truth to prove or illustrate; and as he went on step by step, like a strong man as he was, he convinced his audience, that whether they agreed with him on all points or not, it would not be safe to encounter him in argument.

Mr. Robinson was eminently a doctrinal preacher. His creed was decidedly Calvinistic; more of the Hopkinsian type, perhaps, than any other. While his preaching was highly intellectual, it was remarkably biblical, and so instructive and convincing, that if his stated hearers did not become rooted and grounded in the truth, it must have been their own fault. There was perhaps nothing in his preaching which impressed you more, than the idea of reserved strength. You could not listen to him attentively without feeling, that strong as he was in the pulpit, it cost him but little effort; and that if he were to put forth his full strength, he could do much more.

Mr. Robinson was the minister of a respectable country parish; and had no ambition, I believe, to mingle much with the world as it was, and as it is. He came upon the stage about the same time with the late President Dwight; and I have heard it said, that he was considered by their cotemporaries, who intimately knew them both, as not inferior to Dwight in intellectual power and promise. And had circumstances called his powers into equally vigorous exercise, and opened before him an equally wide field, I see not why he might not have had an equally brilliant career.

I am, dear Sir, truly yours,

H. HUMPHREY.

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SECTION VII.

CHILDREN OF REV. WILLIAM ROBINSON, AND THEIR DESCENDANTS.

OF the ten children born to Mr. Robinson, *four* died in infancy, and *six* grew up to adult years. Of the latter, *four* still survive.

In the following enumeration, the names of the children are printed in large capitals; those of the grandchildren in small capitals. All those to whose name a star [*] is prefixed, are deceased.

By his first Wife, NAOMI WOLCOTT.

**WILLIAM*, born April 12, 1781; died four days after. See page 95.

By his second Wife, SOPHIA MOSELY.

**WILLIAM*, born August 31, 1784; graduated at Yale College in September, 1804; died November 14, 1804, aged twenty years. See pp. 100, 120.

By his third Wife, ANNE MILLS.

**NAOMI SOPHIA*, born May 30, 1788; married JAMES WOODRUFF, March 24, 1811; resided in Catskill, Albany, Detroit, and Brooklyn, N. Y. Died at Brooklyn, November 21, 1849, in the sixty-second year of her age. Her husband died April 29, 1855, aged seventy years. They had two daughters, viz.

ANNE MILLS, born April 16, 1812; married THEODORE ROMEYN, December 3, 1834. Their children are: *Sophia Robinson*, born December 9, 1835. *Susan Van Vranken*, born July 4, 1837. *James Woodruff*, born March 18, 1839. **Helen Isabella*, born March 13, 1841; died February 2, 1842. —The family is now resident in Detroit, Mich.

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HELEN ELISABETH, born September 8, 1816; married GEORGE H. TRACY, April 20, 1836. Their children are: *Anna Woodruff*, born December 23, 1836. *George Douglas*, born November 26, 1839. *William Wolcott*, born September 29, 1842. *Helen Louise*, born October 5, 1844. *Clara Gould*, born April 30, 1849.—The family resides in Brooklyn, N. Y.

**A SON*, stillborn, July 7, 1789. See p. 104.

By his fourth Wife, ELISABETH NORTON.

**JOHN*, born November 29, 1791; died Jan. 25, 1792.

EDWARD, born April 10, 1794; graduated at Hamilton College in 1816; was Tutor there for one year, 1817–18; Instructor in Hebrew in Andover Theological Seminary for three years, 1823–26; was four years in Europe, 1826–30; Professor Extraordinary at Andover for three years, 1830–33; then resided in Boston; and has been Professor of Biblical Literature in Union Theological Seminary, New York, since January, 1837; travelled in Palestine in 1838, and again in 1852.—He first married, September 3, 1818, ELIZA, youngest daughter of the Rev. Samuel Kirkland, Missionary to the Oneidas; she died, without issue, July 5, 1819. He married as his second wife, August 7, 1828, THERESE, youngest daughter of Staatsrath L. H. von Jakob, Professor in the University of Halle; born January 26, 1797. They have had four children:

MARY AUGUSTA, born June 25, 1829.

*MAXIMILIAN, born September 31, 1831; died August 10, 1832.

*ARTHUR, born February 4, 1833; died November 24, 1833.

EDWARD, born September 19, 1836; now lawyer in New York.

**GEORGE*, born September 10, 1796; died January 20, 1799.

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GEORGE, born December 3, 1798 ; was a merchant in New Haven and Northampton ; now clerk in the Comptroller's office, Hartford. He first married, Nov. 30, 1820, *SARAH GLEASON COWLES, daughter of Gen. Solomon Cowles of Farmington ; she died February 20, 1833, aged 30 years ; having had five children. He married, as his second wife, January 7, 1835, HARRIET WHITING BRADLEY, daughter of Jared Bradley of New Haven, born March 8, 1809 ; they have had ten children.

Children by the first Wife :

*ELIZA KIRKLAND, born February 4, 1822 ; died February 24, 1824.

*WILLIAM, born March 29, 1824 ; was merchant's clerk in Hartford and New York ; died February 26, 1855, aged thirty-one years.

LOUISE, born November 28, 1825.

EDWARD, born March 2, 1828 ; merchant in Charleston, S. C.

FRANCIS, born May 24, 1830 ; merchant's clerk.

By the second Wife :

*GEORGE, born May 23, 1836 ; died March 26, 1837.

JOHN STONE, born May 29, 1837 ; merchant's clerk.

CAROLINE ELISABETH, born March 21, 1839.

*JAMES BRADLEY, born April 10, 1841 ; died August 19, 1843.

CHARLES AUGUSTUS, born July 17, 1842.

THERESA, born June 25, 1845.

MARY AUGUSTA, born July 11, 1847.

HENRY NORTON, born December 31, 1849.

*ALICE, born October 21, 1851 ; died September 6, 1852.

FREDERICK WHITING, born April 8, 1856.

CHARLES, born February 10, 1801 ; graduated at Yale College in 1821 ; resided for some years in Southington ; now lawyer in New Haven, Conn. He married, March 13, 1826, NANCY MARIA, daughter of Hervey Mulford of New Haven. They have had eight children, of whom only three survive :

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CORNELIA, born December 7, 1826.

*ELISABETH, born August 28, 1829; died October 24, 1831.

*CHARLES, born June 25, 1831; died March 18, 1833.

*ELISABETH, born November 29, 1833; died November 16, 1836.

*CHARLES, born July 10, 1836; died January 1, 1837.

*WILLIAM EDWARD, born October 30, 1839; died December 14, 1843.

ARTHUR, born January 21, 1843.

ERNEST, born December 20, 1845.

ELISABETH, born July 25, 1803; resides in New Haven, Conn.

SUPPLEMENTARY NOTE.

Relation of the Children of Mr. Robinson to early Ancestors in New England.

From the account of the ancestors of Mr. Robinson in Part I, and from the notices of the Norton, Strong, and Hooker families in the Appendix (H, K), are derived the following results, viz.

I. It appears, that through Mr. Robinson himself, all his children are lineally descended from the following ancestors:

1. In the male line, and in the sixth generation, from WILLIAM ROBINSON of Dorchester, the first ancestor of the family; who came from England about the year 1636. See above, pages 3, 61.

2. Through his grandmother, Mrs. Hannah Robinson, wife of the Rev. John Robinson of Duxbury, they are lineal descendants, in the seventh generation, from JOHN ALDEN and PRISCILLA MULLINS his wife, who came over in the Mayflower in 1620; the said children being great grandchildren of the said Mrs. Hannah Robinson, who was herself a great granddaughter of the said John Alden and Priscilla Mullins. See

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above, pages 16–23.—Through the same Mrs. Hannah Robinson, the said children are in like manner probably descendants, in the sixth generation, from Elder THOMAS WISWALL, who came from England about 1635, and settled first in Dorchester and afterwards in Newton. See above, pages 14, 15.

3. Through his mother, Mrs. Lydia Robinson, second wife of Ichabod Robinson of Lebanon, they are likewise lineal descendants, in the seventh generation, from WILLIAM HYDE, who came from England about 1636, settled first at Hartford, and was afterwards one of the original proprietors of Norwich, Conn. See above, p. 51.

II. It appears, further, that the children of Mr. Robinson by his fourth wife, ELISABETH NORTON, are through her, lineally descended from the following ancestors:

1. In the male (Norton) line, and in the sixth generation, from JOHN NORTON, one of the original proprietors of Branford and afterwards of Farmington; who is first mentioned in 1646. See appendix H.

2. Through her grandfather, Asahel Strong of Farmington, they are lineal descendants, in the seventh generation, from Elder JOHN STRONG of Northampton, who came from England in 1630; and also from the REV. EPHRAIM HUIT (or HEWIT) of Windsor, who came over in 1639; the said children being, through their mother, great grandchildren of the said Asahel Strong; who was himself a great grandson of the said Elder John Strong, and of the Rev. Ephraim Huit. See Appendix K.

3. In like manner, through Mrs. Ruth Strong (born Hooker), wife of the said Asahel Strong of Farmington, the said children are lineal descendants, in the seventh generation, from the REV. THOMAS HOOKER, the first Minister of Hartford, who came from England in 1633; they being great grandchildren of the said Mrs. Ruth Strong, who was herself a great granddaughter of the said Rev. Thomas Hooker. See Appendix K.

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APPENDIX.

A.

LETTER FROM THE HON. JAMES SAVAGE, LL. D.

Page 10.

BOSTON, March 11, 1857.

MY DEAR SIR,—To your inquiries of the 5th inst. I have given much attention. Of Samuel Robinson, the son of William of Dorchester, who died September 16, 1718, I find neither will, nor any administration, on referring to the Indexes of our volumes of Probate Court for several subsequent years. Well, so much was known to you before. But then you inquire, Could the estate have been settled among the heirs themselves, without letters of administration, and without any reference or report to the Court of Probate? and to this the answer is, Yes.

Next you ask, May there not have been a separate book of proceedings of the Court, in which some notice of such reference would be entered; and is any such book in existence? and to each member of that interrogatory the answer is, No. I never heard of such a book, and can conceive of no use for its introduction.

Estates descend by an exact rule of law, if intestate. Real estate, if not divided, (in the case you put it was so easy, that I can hardly feel a doubt it was done,) would be partible after the death of one or more heirs, in the same manner as before.

It occurred to me, that the heirs had agreed on a division, and therefore gave mutual deeds of release to each other, for the purpose of holding in severalty, not in common. But as the deeds must be recorded, and no such record can I find in looking over the volumes before November 1730, it is highly improbable that there was such

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formal division.—Well, then, thought I, the father may have divided his estate to the two sons by several deeds during his lifetime. And so I have looked backwards; and feel sure, that for at least ten years before his death, he did no such thing; or at least, between 1707 and 1731 no record of any such thing appears.*

It would be presumed, if part of the lands of said Samuel were found in possession exclusive of his son Samuel, and other part in similar possession of his son John, that partition had been made, either by the sons after death, or by the father in his lifetime, and delivery made in pursuance of such partition; and that it was a matter *in pais*, not of deed; and that stakes and stones or other monuments were set up, and neighbours called to witness thereunto. Who could set up any opposite title?

Still easier would be the settlement of estate merely personal. Let each brother give receipt in full to the other, and gain acquittance from every creditor; and it is nobody's business whether the Probate Court had any duty upon it or not.

I am, your obedient and obliged,

JAMES SAVAGE.

B.

MONUMENT OF MRS. HANNAH ROBINSON AT PROVINCETOWN. ITS DISAPPEARANCE.

Page 27.

In May, 1857, I wrote to the Rev. Osborne Myrick, Pastor of the Congregational Church in Provincetown, on Cape Cod, requesting him to obtain for me a copy of the inscription on the tombstone of Mrs. Robinson. In reply, he informed me that the stone had disappeared, and related the circumstances as reported to him.

In July following I visited the Cape; but my correspondent was then absent on a journey. By the kindness of Dr. J. Stone, I was able to visit and examine the old cemetery; and to see that the stone was no longer to be found. But whether it was now covered by the flowing sand, or had been removed, was not so certain. The short-

* One of the sons, the Rev. John Robinson of Duxbury, who died at Lebanon in 1745, did thus give deeds of his real estate to his two sons in severalty, two years before his own death. The deeds are on record in Lebanon, Conn.—E. R.

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ness of my visit, dependent on the weekly trip of a steamer, from Saturday afternoon to Monday morning, did not allow of a satisfactory investigation at the time.

The following brief account is drawn up, partly from my own observation and inquiries, and partly from subsequent correspondence with the Rev. Mr. Myrick.

Provincetown lies, as is well known, along the north-western shore of Cape Cod harbour, some miles south-east of Race Point, and within the hook. The region is all sand; and a line of sand-hills, some of them high, stretches along back of the town, and parallel to the shore of the harbour. On the highest of these hills stands the town-house, commanding a wide view of the whole cape. The town consists mainly of a single long street near the shore, between it and the line of sand-hills. For a short distance only, there is a second parallel street further back. From the main street, short lanes run down to the water side. Many lanes also run up north-west to the base of the hills or between them. The houses in this part stand in many places huddled together, without lanes or streets. There is here nothing but sand; deep, dreary sand; and the main street itself is only made tolerable for persons on foot, by means of a side-walk of plank along its northern side. The population of the town amounted, in 1850, to somewhat more than three thousand souls.

The early burying-ground, in which the body of Mrs. Robinson was interred, lies back of the south-western end of the main street. It occupied the interval between two sand-hills. A lane from the main street passes up along its south-western side. It was never large; and at present its form is nearly a square, of only a few rods on a side. But the sand has accumulated, and flowed down from the hills on each side; so that the original surface appears only in a narrow strip along the middle, skirted on either hand by steep slopes of loose sand. What was once the lower end of the cemetery, is now occupied by two dwelling-houses. Over against the cemetery, on the south-western side of the lane above mentioned, is the house of Mr. Lord. So rapid has been the accumulation of sand along this lane, and flowing down from it into the cemetery, that whereas formerly the house of Mr. Lord was entered from the lane by ascending a step or two, one has now to *descend* a step or two in order to reach it. Just north of the cemetery and higher, stands the house of Mr. Nickerson, one of the oldest inhabitants.

Only three tombstones still remain visible, bearing respectively

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the dates of 1717, 1727, and 1745. Since the latter year, it is understood that no interments have here taken place; and the enclosure has been given up to the overflowing sand and utter desolation; except so far as to maintain a fence around it. Would that the generation of the living had more respect for the habitation of their ancestral dead!

The place of Mrs. Robinson's grave is pointed out, as being near the south-western side of the cemetery, somewhat below the middle. The stone was erected by her husband, and was probably similar to that of her daughter in Duxbury; the verse of Scripture (Ps. 107, 30) being divided between the two. It was of course greatly exposed to be covered by the bank of sand; and Col. Trumbull found it thus partially hidden. Late in 1840 he spoke to me of this monument; and said he had caused it to be restored. His visit there is still remembered; and also his search for the grave of his grandmother. In what this renewal of the stone consisted,—whether a new stone was procured, or the inscription only was cut anew upon the former stone, is not certain. Those who knew the stone, both before and after its renewal, affirm that the abbreviations (y^e and the like) of the former were in the latter inscribed at full length.

Thus the monument remained until about 1848 or 1850. The following account of circumstances, which took place about that time, was given by Mrs. Lord, who lived opposite; and who was the first to notice the disappearance of the stone. It was given from a sick-bed, not long before her death. She was accustomed to use the grass and bushes in the old grave-yard, for spreading out her clothes. While thus employed one day, nine or ten years ago, two young men came into the yard, and asked if she could direct them to that grave-stone; which she did. They borrowed a shovel; and after digging away the sand, which had gathered around the lettering, she heard them say, "This is it." They went away; and a few days afterwards, while taking in her clothes, she noticed that the stones (both head and footstone) were gone; nor could she ascertain what had become of them. She and others suppose the stone must have been removed secretly by night; since it is hardly to be supposed, that a stone so well known could have been openly carried off by day from a place surrounded by dwelling-houses, in the midst of a country town, and exposed to the view of so many persons, without its becoming at once a matter of public notoriety.—Another person also recollects two young men making inquiries after that grave-stone; and it is con-

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fidently believed, that the sloop, in which the said two young men came to the cape, was from Duxbury.

On receiving this account by letter, my own conclusion was, that if the stone had actually been thus removed, it could only have been done by some descendant of Mrs. Robinson, or some zealous antiquary in Kingston or Duxbury; most probably in order to place it by the side of her daughter's monument, in the old grave-yard in Duxbury. But on visiting that spot (July 17, 1857), I found no such stone; nor did I find any one in Kingston or Duxbury who was aware of its removal.

On reaching Provincetown the next day, Dr. Stone was so kind as to accompany me to the old cemetery; and we made such an examination as was practicable, without extensively digging away the sand. The impression I then received was, that the stone might very well be still in its place, buried beneath the bank of sand; or that, if actually gone, it had probably been taken away secretly for some private use. It was longer and thicker than the other stones in the yard; and in such a region of sand would have a more than ordinary value.

After the return of the Rev. Mr. Myrick, he, in company with the aged Mr. Nickerson and several other volunteers, made a further search, late in August, 1857. They dug away the sand with a shovel, and sounded with a steel rod six feet long; but found no trace of the stone. They were all satisfied, that it is not buried under the sand. A notice of its disappearance, with a request for information, was inserted in the public newspaper of the place; but it drew out no reply.

A like search was repeated early in December, 1858, by the Rev. Mr. Myrick and others, by sounding, and digging away the sand; but with no better success.

Here, apparently, the matter must rest. My own impression still remains, that if the stone has actually been removed, it was probably taken for some private use.

I am under great obligation to the Rev. Mr. Myrick, for his kindness and activity in the whole matter.

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C.

YALE COLLEGE.—THE VALEDICTORY. THE BERKELEY SCHOLARSHIP.

Pages 69, 70.

THE VALEDICTORY.—I am indebted to E. C. Herrick, Esq. Treasurer and formerly Librarian of Yale College, for a letter (dated October 24, 1856) giving an account of his investigations on this subject. He writes thus: "Before the year 1798, no Valedictory oration [by a Senior] appears on the schemes of the exercises at Commencement. In 1798, James Burnet, a member of the graduating class, delivered a Valedictory; and the custom has been continued from that time to the present. In 1796 and 1797, the concluding oration at Commencement was given by a Tutor. Before 1796, most of the speakers in the afternoon exercises of Commencement, were candidates for the second degree.—For many years, down to about 1835, probably, the Valedictory oration was not, or might not be, assigned to the best scholar; but to a good scholar, of fair character, who, it was judged, would write and deliver the best oration. For about twenty years past, the Valedictory has been the mark of the highest scholarship; but by the public, it has for half a century been reckoned the highest appointment."

THE DEAN'S SCHOLARSHIP.—See Baldwin's History of Yale College, pp. 45–48. I am further indebted to E. C. Herrick, Esq. under date of March 6 and 14, 1857, for the following extract and statement respecting the Berkeley Scholarship, or Dean's Bounty.

"In the year 1733, Dean Berkeley gave to the Corporation of Yale College his farm of ninety-six acres in Newport, R. I. on condition that the Corporation will, for ever after, pay the clear yearly income thereof 'to three students of the said College, towards their 'maintenance and subsistence during the time between their first and 'second degree; such students being to be called Scholars of the 'House; and during that space of time being hereby obliged to 'reside at least three quarters of each year between their first and 'second degree, in the said College:—and that the said students, or 'Scholars of the House, be elected on the sixth day of May, if not on 'a Sunday; but if it shall happen on a Sunday, then the election to 'be on the day following. . . . The candidates to be publicly ex-'amined by the President or Rector and Senior Missionary, two hours

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'in the morning in Greek, and in the afternoon two hours in Latin, on 'the day of election; all persons having free access to hear the said 'examination. . . . Those who appear to be the best scholars, upon 'the said examination, [shall] be without favour or affection elected.'

"From 1769 to 1789, the yearly rent of the Berkeley farm was one hundred ounces of silver. This sum, deducting expenses, was to be shared equally by the three scholars, if all resident; and all money forfeited by non-residence, was to be spent in Greek and Latin books for premiums. Since A. D. 1810, the yearly rent has been only one hundred and forty dollars. The mode of distribution is still the same.

"In the year 1781, the tenant paid for five years' rent, ending March 25, 1781, five hundred and twenty Spanish milled dollars; thirty-five dollars being remitted on account of ravages committed by the British, and no interest being charged. This fact shows, that silver was then worth $1 11 per ounce."

As to the assignment of the Berkeley scholarship, it is plain, that although the deed speaks of *three* to be elected from each class, yet only *one* from each class could reside, and be entitled to one-third part of the yearly income. Hence apparently the custom (now dropped) of appointing a *first* Scholar of the House, to whom this privilege should belong; and others, who might enjoy it, in case of his non-residence. "Practically no trouble has ever arisen. It has been customary to examine every year the candidates who may offer; and usually to elect one or more. Many never reside; but are content with the honour only."

The Berkeley farm in Newport is now under a lease for "nine hundred and ninety-nine years." The rent, at first, was variable, as above; but in 1810, it was permanently fixed at one hundred and forty dollars.

D.

The Wolcott Family.

Page 93.

The founder of the family in Connecticut, and in this country, was Henry Wolcott, Esq. whose name stands first on the list of the settlers of Windsor, as found on the records of the town in 1640.

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He died May 30, 1655, in the seventy-seventh year of his age. His monument is still seen in the old burying-ground of Windsor.*

Simon Wolcott was the youngest son of Henry Wolcott. He lived at East Windsor; which, until 1768, was only a parish in the town of Windsor. He married Martha Pitkin, a sister of the Hon. William Pitkin of East Hartford, a lady of high culture, who had received an accomplished education in London. They had nine children.

Henry Wolcott was the second son and fifth child of Simon and Martha Wolcott. He resided in East (now South) Windsor, and married Rachel Talcott.—His brother, Roger Wolcott, the youngest child of his parents, lived also in East (now South) Windsor, and was Major-general in the expedition against Louisburgh in 1745. He became Chief Justice of the Supreme Court, and was Governor of the State from 1751 to 1754. He died May 17, 1767, in his eighty-ninth year. His monument is in the old burying-ground of Windsor.† His son Oliver Wolcott was born December 1, 1726; and graduated at Yale College in 1747. He resided in Litchfield; was one of the signers of the Declaration of Independence; and became Governor of the State in 1796; in which office he died, December 1, 1797, aged seventy-one years.‡ His son, the second Oliver Wolcott, born in 1760, succeeded Hamilton, in 1795, as Secretary of the Treasury under Washington; and was Governor of Connecticut from 1817 to 1827. He died June 2, 1833.

Gideon Wolcott was the son of the preceding Henry and Rachel Wolcott. He was born in 1712; being nine years younger than Jonathan Edwards, who was born on the same street. He married, as his second wife, Naomi Olmsted, daughter of Deac. Joseph Olmsted of East Hartford. Capt. Gideon Wolcott commanded one of the companies raised by the colonists in 1760, against the French and Indians. We have only this record of him, that "his cotemporaries, and those who knew him best, regarded him as one of nature's noblemen." He died January 5, 1761. His estate was inventoried at £2,557.

Naomi Wolcott, his daughter, born September 28, 1754, was baptized by the Rev. Timothy Edwards, the father of Pres. Edwards,

* See Trumbull's Hist. of Conn. p. 235, or Vol. I. p. 227. Barber's Connecticut Hist. Collections, pp. 127, 132.

† Barber's Connecticut Hist. Coll. pp. 79, 128, 132.

‡ Barber, ibid. pp. 457, 458.

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who was pastor of the church in East Windsor from 1694 to 1758.* She married the Rev. William Robinson, February 8, 1780; and died April 16, 1782.

Samuel Wolcott, her elder brother, eldest son of Gideon Wolcott, lived on the homestead in East (now South) Windsor. He was born April 4, 1751; and married Jerusha, daughter of Judge Erastus Wolcott, December 29, 1774. He was a commissary in the army of the Revolution. He died suddenly, June 7, 1813, at his residence in South Windsor, aged sixty-two years. He acquired a handsome property for those days; the inventory of his estate amounting to $30,669. He had eight children, as follows, viz.

Jerusha, born October 8, 1775; married Epaphras Bissell, Nov. 30, 1794; resided at East Windsor Hill and Lockport, N. Y. Deceased.

Naomi, born October 10, 1777; married James Wadsworth of Geneseo, N. Y. October 1, 1804. Deceased.

Samuel, born December 12, 1781; died February 17, 1795.

Elihu, born February 12, 1784; married, November 27, 1806, Rachel, youngest daughter of the Rev. David McClure D. D. of East Windsor; she died April 2, 1822. In 1830 he removed to Jacksonville, Ill. where he died, in the peace and hope of the Gospel, December 2, 1858, aged seventy-four years.—His eldest son is the *Rev. Samuel Wolcott*, now of Providence, R. I. born July 2, 1813.

Sophia, born March 29, 1786; married, October 19, 1807, the late Martin Ellsworth of Windsor, son of Chief Justice Ellsworth. Resides upon the old Ellsworth place.

Ursula, born November 17, 1788; married, May 10, 1815, Rev. Newton Skinner of New Britain, Conn. who died March 31, 1825.† She now lives with her son, Doct. Samuel Skinner, at Windsor Locks.

Elisabeth, born September 23, 1791; married, November 23, 1820, Erastus Ellsworth of New York. Resides now at East Windsor Hill.

Horace, born March 25, 1794; died in Illinois, unmarried, in 1838.

For the preceding family notices, I am indebted to the kindness of the Rev. Samuel Wolcott of Providence, R. I.

* See Sprague's Annals, I. p. 230. † Ibid. I. p. 563.

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E.

The Mosely Family in Westfield, Mass.

Page 100.

John Mosely, the first of the name in Westfield, removed thither from Windsor, Conn. in 1677. But the name of Mosely is not found in the list of the first settlers of Windsor. He married Mary Newbury in 1664.

John Mosely, son of the preceding, resided in Westfield; and is always called Quarter-master Mosely in the town records.

Col. John Mosely, son of the preceding, was one of the aristocracy of the place. He was apparently a man of rather fiery temperament, and bore among the baser sort the nickname of "Old Ginger." He married his second cousin, Hannah Mosely, in 1753, by whom he had a large family of children. He died September 1, 1780, aged fifty-five years. His wife died September 7, 1800, aged sixty-seven years.

Their children were as follows:

Hannah, born August 11, 1755; married Aaron King in 1775; after his decease, she married Caleb Bosworth in 1785. She died in 1819, aged sixty-four years. Her descendants reside in Westfield.

Eleanor, baptized April 30, 1759; died May 6, 1759.

Sophia, born October 7, 1760; married the Rev. William Robinson, September 16, 1783; died December 31, 1784.

Margaret, born March 15, 1763; married William Shepard Jr. son of Gen. William Shepard, an officer in the revolutionary army, and the man who struck the first blow at Springfield, which quelled the Shays rebellion. Her descendants are in Ohio.

Olive, born May 2, 1765, married Azariah Ashley, and removed to Hartwood, now Washington, Mass. She afterwards married Azariah Mosely, her cousin; and died in 1813, aged forty-eight years. Her descendants are still in Westfield.

Clarissa, married the poet Honeywood about 1788, and resided in Salem, Washington Co. N. Y. He died without children in 1798; and she afterwards married a Mr. Moore, who succeeded Honeywood in the practice of law, and also became the editor of his poems.* She

* See Honeywood's Poems, New York, 1801, Preface.

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took great interest in her nephew, William Robinson Jr. I recollect her last visit at Southington in 1802 or 1803, while he was in college; when she gave him a copy of her former husband's poems, and also a sketch from his pencil, representing soldiers resting, and drinking from a wooden bottle.—Being again left a widow, she married as her third husband a Mr. Campbell, who resided at Augusta in Canada West. After his decease, she visited her friends in Salem; and was for some time the guest of the family, who then occupied the house in which she had formerly lived with Mr. Honeywood. She afterwards returned to Brockville, in Canada West; and died there about twenty years ago.*—It is singular, that no record has yet been found of her birth, baptism, or first marriage; though she is still remembered in Westfield. She was several years younger than her sister, Mrs. Robinson; but could not well have been the youngest of the family; as, in that case, she must have been married before the age of fourteen. But the only place where her name can be inserted, is just here, in the interval of three years, between the births of her sisters Olive and Sarah. And this is confirmed by the testimony of aged persons in Salem, who remember her as a neighbour, and knew her age as compared with their own. She was doubtless born in the latter part of 1766.†

Sarah, born March 30, 1768.

John, baptized January 7, 1770; married Louisa Dewey in 1794; and died in 1799, in consequence of a wound in his hand from a sickle.

Harrison, baptized May 3, 1772; married Esther Waller in 1796.

Lucy, baptized October 10, 1773; married a Mr. Smith.

I am indebted, for most of the preceding information, to the kindness of the Rev. Emerson Davis D. D. of Westfield.

F.

The Mills Family.

Page 102.

The founder of one of the families of Mills in this country was Peter Mills; who, according to tradition, came over from Holland under the name of *Van Molen*, which was translated or changed into

* MS. Letters of D. Russell, Esq. and Rev. A. B. Lambert D. D. dated August 17, 1858, and January 1, 1859. † Ibid.

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Mills. He was a tailor by trade; and resided in the eastern part of what is now Bloomfield, then belonging to Windsor, Conn. He was born in 1666, and died in 1754, aged eighty-eight years. He had a family of seven sons; of whom the Rev. Gideon Mills of Simsbury, more fully mentioned below, is said to have been the seventh. The following is all that is known of the other children. The order of their birth is not certain.

RETURN is said to have died in 1689.

PELATIAH, born 1693, was an able lawyer, the ancestor of the Mills family now remaining in Bloomfield and Windsor.

REV. JEDIDIAH MILLS, graduated at Yale College in 1722; was ordained in 1724 as pastor of the church in Ripton, now Huntington, Conn. where he died in 1776. The Mills family in the counties of Fairfield and New Haven are descended from him.

JOHN, son of Peter Mills, was a farmer in Kent. He married Jane Lewis of Stratford or Huntington. He was drowned at Bull's Falls in the Housatonic, at the age of forty-four years. His widow married the Rev. Philemon Robbins of Branford, who died August 13, 1781;* she then returned to her old homestead in Kent, where she died at the age of eighty-five years. John Mills left eight children, five sons and three daughters, viz. *John*, who died leaving no family. *Peter* and *Lewis*, farmers in Kent, with families. *Rev. Samuel John Mills* of Torringford,† and *Rev. Edmund Mills* of Sutton, Mass. Daughters: *Sarah*, was the first wife of Rev. Jeremiah Day of New Preston, Conn. father of Pres. Day of Yale College; she died suddenly in August, 1767. *Lydia* married Jonathan Fuller, a large farmer in Kent. *Jane*, married Rev. Joel Bordwell of Kent,‡ in 1759; he had been ordained the preceding year, Oct 28, 1758. He died December 6, 1811, in the eightieth year of his age and fifty-fourth of his ministry. She died May 20, 1829, aged eighty-four years. She is remembered as a woman of great strength of mind and character.§

PETER, son of Peter Mills, is not further known. His descendants are in various parts of the country; some in Canton, Conn.

REV. EBENEZER MILLS, son of Peter, graduated at Yale College in 1738; and was pastor for many years of the church in Turkey Hills, Granby, Conn. He died in 1799.

* See Sprague's Annals, I. pp. 367–369.
† Ibid. I. pp. 672 sq. ‡ Ibid. p. 672. n.
§ For most of the information in this paragraph, I am indebted to the kindness of Mills Bordwell, Esq. of Kent.

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Rev. Gideon Mills, said to have been the seventh son of Peter Mills, was born at Windsor, Aug. 15, 1715. He fitted for Yale College with his elder brother, the Rev. Jedidiah Mills of Ripton, and graduated in 1737. He settled as pastor of the church in Simsbury, September 5, 1744; and resigned his charge, for want of adequate support, August, 1754. He then removed to West Simsbury (now Canton); and after preaching there a few years, was installed as pastor, February 18, 1761.* He there lived and died on his own farm, situated two and a half miles from the meeting-house, to which he was obliged to travel over a very rough road. He seems to have been a man of considerable energy of character; and was a great lover of church music; a taste which he cultivated, and for which he is particularly remembered. Mr. Hallock once said, "he died singing the thirty-eighth Psalm." † The truth is, he called for the singing of it, and attempted to join with those who complied with the request; but his voice failed, and when the first part of the Psalm had been sung, he expired. He died of a cancer in his face, August 4, 1772, a few days before completing his fifty-seventh year. He is remembered as a man of "simplicity and godly sincerity." His wife was Elisabeth Higley, daughter of Brewster Higley of Simsbury. She spent most of her early days in the family of her cousin, the first Gov. Trumbull of Lebanon. She was born in 1723, and died in 1774. They had six children, viz.

Gideon, born in 1749; married Ruth, third daughter of Oliver Humphrey, Esq. He resided on the farm left by his father until 1800; and then removed to Barkhamstead, where he spent the rest of his days. He died in 1813.

Rev. Samuel Mills, born in 1751, graduated at Yale College in 1776. His purpose was to enter the ministry without delay; but he joined the American army soon after graduating, as a lieutenant of cavalry; was wounded and taken prisoner in the autumn of 1777; and was afterwards conveyed to Philadelphia. He there fell under the care of Miss Sarah Gilpin, one of the volunteer nurses of the wounded, a lady of refinement and accomplishments. He subsequently married her; and, entering the ministry, was settled over

* For most of these dates I am indebted to Dr. Sprague's Annals, II. p. 229, note. He doubtless obtained them from the Discourse on the death of Mr. Mills, preached by the Rev. Joseph Strong, then of Salmon Brook, Granby; which was published.

† "Amidst thy wrath remember love," etc.—*Watts.*

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the church and society of Chester, Conn. then a parish in Saybrook. They had eight children. She died in 1796. He married, as his second wife, in 1798, Rebecca Belden, daughter of Col. Jonathan Belden of Wethersfield. By her he had one child, a son, born in 1800. She died in 1801. He married a third wife; who survived him only a few days. He died in 1814, of typhus fever; as did also his wife. A son of his, the *Rev. Samuel Thomas Mills*, graduated at Yale College in 1807; was employed as a tutor in the family of Isaac Bronson, Esq. and was afterwards a minister in several places in the West. He died in New York in 1853.

Elisabeth, born in 1753; married first Gideon Curtis; and afterwards the Rev. Rufus Hawley of Northington, now Avon, Conn. as his second wife. She died in 1825.

Jedidiah, born February 9, 1756; married Sarah Andrews. They had twelve children, six sons and six daughters. He resided in West Hartford; and was a respected and intelligent farmer, and a deacon of the church. He died March 24, 1832, aged seventy-six years. Living on the great road between Farmington and Hartford, my father, in his frequent visits to Hartford, was accustomed often to call on his brother-in-law; and the intercourse of the families was kept up during his life.

Anne, born June 11, 1761; married the Rev. William Robinson, August 13, 1787; died July 10, 1789.

Faith, born in 1765, was first the wife of Roswell Spencer; and afterwards of Eber Alford, a farmer of Canton. She died in 1850.

Most of the preceding information has been kindly procured for me by the Rev. Samuel T. Richards of Simsbury. It is drawn mainly from a compilation of "Genealogical Sketches of the early settlers of West Simsbury, now Canton," made a few years since by Abiel Brown, Esq. of that place, since deceased. For a copy of this pamphlet, which was printed in 1856 for private distribution, I am indebted to the kindness of John O. Pettibone, Esq. of Simsbury.

Note. Another and more numerous family of Mills, among the early settlers of West Simsbury, was of English descent. Their common ancestor was Simon Mills, who resided in Windsor before 1669.

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G.

Wealthy Ministers in Connecticut.

Page 106.

The following list of "Wealthy Ministers in Connecticut" in 1790, is given by the Rev. Pres. Stiles in his manuscript *Itinerary*, Vol. V. p. 190. A. D. 1790.

"Rev. Mr.	Avery,	Stamford.	
*	Taylor,	New Milford,	£300.
	Rexford,	Huntingdon.	
*	Bellamy,	Bethlem,	£1800.
*	Brinsmead,	Judea,	£3500.
	Bordwell, *W.*	Kent.	
*	Gould,	Cornwall,	£3000.
	Chase,	Litchfield So.	
*	Robbins,	Norfolk.	
*	Edwards,	New Haven,	Genesee Lands, 30 M. acres, cost £90 or £100.
	Foot,	Cheshire.	
*	Robinson,	Southington,	150 head cattle.
*	Smalley,	New Britain,	150 do.
*	Pitkin, *W.*	Farmington,	£3000.
	Prudden,	Enfield.	
	Bray, *W.*	Cohabit.	
	Channing, *W.*	New London.	
	Strong,	Coventry.	
*	Lockwood,	Andover,	£2500.
	Colton,	Bolton.	
*	Hart,	Preston,	£1500.
	Strong, *Wife,*	Hartford.	
	Marsh, *do.*	Wethersfield.	
	Perry, *do.*	Judea.	

"* Opulent.

"No really indigent Minister in the State. They each half support themselves. Not one supported by his salary or people. Only *four* really poor and suffering, out of say one hundred and seventy Ministers."

Note. The letter *W.* following some of the names, seems to indicate that the wealth belonged to the Wife.—Of course, the amount of property specified in each case rests only on conjecture, or on the current rumour of the day.—E. R.

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H.

The Norton Family in Farmington, Conn.

Page 106.

John Norton was the founder of the family in Farmington. His name first appears on the records of the town of Branford, among the earliest recorded acts of the proprietors, July 7, 1646. There is reason to suppose, that he was among that portion of the settlers of Branford, who removed from Wethersfield in 1644. His earlier history and origin is unknown. In 1659 he is said to have removed to Hartford. He came to Farmington; and united with the church there in 1661.* His name appears in the list of freemen in 1669; and also among the "eighty-four proprietors" of Farmington in 1672.† His house-lot was between the houses of the late Seth Lewis and John North.‡ He died in 1711. His wife was a sister of John Clark. They had five children: *Hannah*, born 1649; married Samuel North in 1666. *Dorothy*, born 1651. *John*, born 1653; see below. *Samuel*, born 1659; died the same year. *Thomas*, born 1660; married Hannah Rose.

The following entries in the early records of the church in Farmington, as kept by the Rev. Samuel Hooker, second pastor of the church, confirm most of the above dates. They occur under the head of "Births and Baptisms." §

"John Norton joined to our church in October, 1661.

"Hannah Norton, daughter of John Norton, aged about twelve, baptized here immediately after her father joining, above mentioned.

"Dorothy Norton, daughter of John Norton, aged about ten, was baptized at the same time.

"John Norton, aged about eight years, was baptized at the same time.

"Thomas Norton, son of John Norton, aged about thirteen months, was baptized at the same time."

John Norton, the second, a son of the above, was born in 1653; died in 1725. He married Ruth, daughter of Deac. Isaac Moore, a wealthy farmer. They had ten children: *Ruth*, married Thomas

* Church Records.
† See Prof. Porter's Historical Discourse on Farmington, pp. 63, 64.
‡ Chart of Mr. Porter.
§ Communicated by the Rev. Noah Porter D. D. the present pastor.

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Seymour of Hartford in 1700. *Isaac*, born 1680, married Elisabeth Galpin of Stratford in 1707; died 1763. He was a merchant in Worthington. *Elisabeth*, married Thomas Catlin of Hartford in 1703. *John*, born 1684; married Anna, daughter of Thomas Thompson; died 1750. *Mary*, born 1686, married Joseph Bird, one of the first settlers of Litchfield. *Sarah*, born 1689; married Samuel Newell, father of Rev. Isaac Newell and of Rev. Samuel Newell of Bristol. *Hannah*, born 1692, married John Pratt of Hartford in 1713. *Dorcas*, married Solomon Rothwood of Hadley. *Thomas*, born 1697, died 1760; see the next paragraph. *Ebenezer*, married Sarah Savage of Middletown; removed to Kensington. He was living in Southington in 1737, and in Bristol in 1744.

Thomas Norton, third son and ninth child of the preceding, born in 1697, lived on his father's place, and was twice married. He died in 1760. He had eight children, viz.

Ruth, born 1726, married Noah Stanley of New Britain in 1750.

Sarah, born 1727, married Phineas Lewis in 1746, the father of Elijah, Phineas, and Seth Lewis. She died in 1808.

Elisabeth, born 1730, married Deacon Samuel Woodruff, and died in 1798.

Rev. Seth Norton, born 1731; graduated at Yale College in 1751; received the degree of A. M. from both Yale and Harvard; was settled as pastor in Ellington in 1760; and died in 1762.—He had two children: *Seth*, died at or near New York in the army, during the Revolution. *Reuben*, born 1760; married Livia Mather, by whom he had five children. He was a merchant in Farmington, and died in 1808.

Ichabod, born 1736; see below.

Lot, born 1738, removed to Salisbury. He had two children: *Lot*, who lived on his father's place at Salisbury, and was a member of the legislature. *Sarah*, who married the Rev. John Elliott of East Guilford, now Madison, Conn. She died without issue.—Lot Norton the second had three children: *Cornelia*, who married Judge James Dean of Utica; *Henry*, who resides in New Haven; and *Lot*, who graduated at Yale College in 1822, and lives on the homestead in Salisbury.

Thomas, born 1740; married Sarah Marsh in 1760. They had two children, which died in infancy.

Jemima, born 1744; married Sylvanus Curtiss in 1762; died in 1828.

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NOTE. The preceding information has mostly been collected by Lewis M. Norton, Esq. of Goshen, Conn. From him it has come to me through a copy by another hand. In respect to what follows, the sources are nearer; and several things are given from my own personal recollections.

COL. ICHABOD NORTON was the second son of Thomas Norton, as above. He was born in 1736. He married Ruth Strong, Feb. 21, 1760, daughter of Asahel Strong, Esq. who came from Northampton to Farmington. She was born in 1740; and was a sister of the Rev. Cyprian Strong D. D. of Chatham. She died at West Hartford, July 16, 1823, aged about eighty-four years. A younger sister married Deacon Martin Bull of Farmington.

Ichabod Norton succeeded to his father's property at "Third Meadow," so called, within the limits of Northington, and lying on both sides of Farmington river, about three miles north of the meeting-house of Farmington. Hither he removed in 1759, and here he spent most of his life; but always regarded himself as belonging to the Society of Farmington. In the earlier years of the Revolution, he commanded a company of militia in service. In 1776, for four months, from August to November, he was stationed at Skenesborough (now Whitehall) and Ticonderoga; and his orderly book for that period is still extant. In 1777 he was also in service at Peekskill, as Captain, in the regiment of militia commanded by Col. Noadiah Hooker, his wife's cousin, attached to the brigade of Gen. Wolcott. In 1779, his name appears also as Major, in service from April to November.* By his activity and personal example, he exerted great influence upon his fellow townsmen in behalf of the American cause. In 1779 he represented the town of Farmington in the legislature of the State during the May session; and was also a representative in every year but one from 1785 to 1791. For many years afterwards he acted as a justice of the peace; and was ever an intelligent and upright magistrate. He was a man of great activity and cheerfulness; and looked at every thing upon the bright side. In the later years of his life, he lost his property; and resided for a time at West Hartford, where his wife died; afterwards at Granby (Salmon Brook), where he died, October 1, 1825, aged about eighty-eight years.—Col. Norton had nine children; all of whom grew up

* See entries in the manuscript volume entitled "Haskell's Receipts," in the Comptroller's office at Hartford; pp. 3, 9, 77.

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to adult years, and all except one were married. The following is the order of their birth:

Elisabeth, born January 13, 1761; married the Rev. William Robinson, August 10, 1790; died December 20, 1824, aged sixty-three years eleven months. She had six children; see above in Sect. VII.

Nancy, born May 26, 1763; married in 1790 Col. Charles McKinstry of Hillsdale, N. Y. as his second wife; and died May 24, 1798, aged thirty-five years. She had two sons and three daughters; of whom the sons and youngest daughter died in infancy. The surviving daughters were: *Melinda*, born June 12, 1794; married Henry Loop, Esq. of Great Barrington, now residing at Hempstead on Long Island. *Nancy*, born July 28, 1796; married Judge Bowen Whiting of Geneva, N. Y. and died July 24, 1847, aged fifty-one years.

Rev. Asahel Strong Norton,* born September 20, 1765; graduated at Yale College in 1790; ordained as pastor at Clinton, Oneida Co. N. Y. in September 1793; married Mary Clap Pitkin, daughter of the Rev. Timothy Pitkin, January 19, 1795; received the degree of D. D. from Union College in 1815; was dismissed at his own request, November 1833; and died May 10, 1853, aged eighty-seven years. His wife died September 11, 1839, aged sixty-nine years. They had eight children as follows: *Elbert*, born December 4, 1795; married Sarah Marvin, May 27, 1828; resided at Syracuse, N. Y. and died childless, May 30, 1835. *Emily*, born January 20, 1798; married Lothrop Brockway of Clinton, February 7, 1832; and has one son. *Mary*, born May 9, 1800; died October 9, 1803. *Robert*, born February 8, 1802; not married; resides in New York. *Sarah*, born June 29, 1804; married Enos Pomeroy of Rochester, January 28, 1823; has had four sons and two daughters. *Henry Pitkin*, born June 3, 1807; married in June, 1833; is a lawyer at Brockport, N. Y. *Mary Ann*, born September 27, 1809; died May 7, 1831. *John*, born March 15, 1811; married Elisabeth J. Root, September 27, 1836; has four children; resides on his father's homestead in Clinton.

Romanta, born April 3, 1768; died in 1840. He first married, in the spring of 1791, Belinda, daughter of Deac. Noah Porter of Farmington, and sister of the Rev. Noah Porter D. D. She was

* See a Memoir of Rev. Dr. Norton in Sprague's Annals, II. p. 332.

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born September 7, 1770; and died February 22, 1792, in childbirth. Her son, *Ichabod Porter Norton*, born February 22, 1792, was brought up in the family of his grandfather Norton; was clerk in the store of Nathaniel Patten of Hartford; and had just commenced business as a merchant in Farmington, when he was cut off by death, March 13, 1813, aged twenty-one years.—The second wife of Romanta Norton was Dorothy, daughter of Gov. John Treadwell, who still survives. By her he had one son, *John Treadwell Norton*, born April 28, 1795; who now resides in Farmington on the homestead of Gov. Treadwell. His first wife was Mary Hubbard Pitkin, daughter of the Hon. Timothy Pitkin of Farmington; born March 1, 1802; married August 29, 1821; died September 21, 1829. She had five children: three daughters died young; one son, John Pitkin Norton, Professor in Yale College, died September 5, 1852, aged thirty years; and another, Edward Norton, is still living. The second wife of J. T. Norton was Elisabeth Cogswell, daughter of Doct. Mason F. Cogswell of Hartford; born May 14, 1803; married February 1, 1832; and has one son, Charles Ledyard Norton.

Ruth Strong, born August 13, 1770; married Dr. Mark Hopkins of Clinton, Oneida Co. N. Y. January 8, 1797; and died September 30, 1800, aged thirty years. She left one daughter, *Cornelia*, born September 20, 1797; who married Dr. Moses Bristoll of Buffalo; and died August 4, 1823, aged twenty-six years. She left one daughter, since deceased.

Thomas, born December 31, 1773, was in early life a goldsmith in Farmington. He married, April 6, 1806, Mrs. Mary Bigelow, widow of Dr. Aaron Bigelow of Granville, Mass. They lived for many years in Clinton, Oneida Co. N. Y. and in 1823 removed to Morrisville, Madison Co. In 1827 they again removed to Albion, Orleans Co. where he died of consumption, December 14, 1834, aged nearly sixty-one years. His wife died at Morrisville in February, 1841, at the age of sixty-three years. They had three children, all now residing in Morrisville, viz. *Margaret*, born February 11, 1807. *James*, born December 5, 1811; by trade a printer; married in 1855. *Edward*, born November 2, 1817; by trade a printer; married in 1843; became a widower in 1852; married again in 1855; has four children.

Amna, or, as she was usually called, Mariamne, born November 24, 1776, remained at home, and followed the fortunes of her younger brother George during his life. She afterwards lived with his son,

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Seth Norton, at Collinsville; where she died August 12, 1853, aged seventy-six years. She was a woman of quick intelligence and extensive reading.

Seth, born February 12, 1780; graduated at Yale College in 1804; became Tutor there in 1807, for one year. He had already been Principal of Oneida Academy at Clinton; and now returned to that situation; which he held till 1812, when the institution received a charter as Hamilton College. He was elected, in 1812, as the first Professor of Languages; and during the first winter, was the sole instructor of the then three classes, hearing regularly nine recitations daily. He was distinguished as an accurate classical scholar, and was a very successful teacher. He married later Amanda Kellogg of New Hartford, N. Y. by whom he had one daughter, *Charlotte*. He died December 7, 1818, in the thirty-ninth year of his age. His widow died in June, 1844. Their daughter married a Mr. Kilbourn of Paris, N. Y. and is since deceased.

George, born November 15, 1782, lived with his father, at first labouring as a farmer in summer, and teaching school in winter. Not long after 1800, his father's farm came under mortgage; and was ultimately sold. He then removed with his parents and sister to West Hartford for a time; then to Granby; and again to Avon, where he died May 11, 1833, aged fifty years. He married Eliza Frisbie in 1820; by whom he had two children: *Seth*, residing in Collinsville; has been twice married. *Mary*, wife of Ebenezer G. Curtiss of Simsbury.—George Norton was a man of fine powers of mind, and of a kind and genial disposition. He represented the town of Farmington for several years in the legislature; and was also a magistrate.

K.

The Strong and Hooker Families.

Page 106.

These families became connected by intermarriage, first with each other, and then with the Norton family.

I. *The Strong Family.*

The founder of the family in this country was Elder John Strong, a son of Richard Strong, born in England near Taunton, in

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1607. He sailed from Plymouth, England, March 30, 1630, in the company of the Rev. Messrs. Maverick and Warham; arrived May 30th, and settled down at Dorchester. His wife and infant son soon died. He married Abigail Ford at Dorchester, in 1630; and by her had sixteen children. He lived at Hingham in 1635; at Taunton in 1638; afterwards at Windsor, Conn. and removed to Northampton in 1659. Here he died, April 14, 1699, aged ninety-two years. The names of his eight sons were: *John*, *Return*, *Thomas*, *Jedidiah*, *Ebenezer*, *Samuel*, *Josiah*, *Jerijah*.

Thomas Strong, of Northampton, third son of Elder John Strong, died October 3, 1689. He married, first, Mary Huit, daughter of the Rev. Ephraim Huit of Windsor, December 5, 1660.* By her he had five children; of whom the youngest was *Asahel*. She died February 20, 1671. His second wife was Rachel Holton, whom he married in 1671; by whom he had ten or eleven children. Of his fifteen or sixteen children, all but one were living at his decease in 1689.

Asahel Strong of Northampton, son of Thomas, and the youngest of Mary Huit's five children, was born Nov. 14, 1668. He married Mary Hart of Farmington, Conn. in 1689. They had six children: *Margaret; Mary*, married Daniel Lewis; *Elisabeth; Lois; Asahel; Col. John*, born 1705, died 1777 or 1779, a prominent man.

Asahel Strong, Esq. eldest son of the preceding, was born in 1702; removed to Farmington, where he married Ruth Hooker, daughter of the Hon. John Hooker, and died in 1751, aged forty-nine years. That his mother, Mary Hart, was a native of Farmington, may have led to his residence there; but the date of his removal does not appear. The title *Esquire* would imply that he was a man of honourable standing, and a magistrate. At the time of his death in 1751, the ages of his five children are reported as follows: *Lois*, fourteen years; *Ruth*, eleven years; *Elnathan*, nine years; *Cyprian*, seven years; *Elisabeth*, four years. More fully as follows:

* The Rev. Ephraim Huit (or Hewit) came from England in 1639; and was settled as colleague teacher with the Rev. Mr. Warham at Windsor. He died Sept. 4, 1644. He is said to have been "a man of superior talents and eminent usefulness." The following is his quaint epitaph, in the old burying-ground of Windsor.

"Heere lyeth Ephraim Huit, sometimes Teacher to y^e^ Church of Windsor, who dyed September 4th, 1644.

"Who when hee lived, we drew our vital breath;
Who when hee dyed, his dying was our death;
Who was y^e^ stay of state, y^e^ churches staff;
Alas the times forbid an epitaph."

See Sprague's Annals, I. p. 11. Barber's Conn. Histor. Collect. pp. 127, 182.

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Lois, born about 1737; married Odiah Pomeroy of Middletown.

Ruth, born in 1740; married Colonel Ichabod Norton, as above, p. 208.

Elnathan, born in 1742; removed to New Windsor, N. Y. Late in life he returned to Connecticut; and used to visit at Col. Norton's, where I remember to have met him several times in my childhood. He died at Milford, Conn. without children.

Rev. Cyprian Strong D. D. born May 26, 1744; graduated at Yale College in 1763; studied theology, and was settled at Chatham, now Portland, Conn. August 19, 1767. He received the degree of D. D. from Dartmouth College in 1803; and died in 1811. He was three times married; first to Sarah Bull of Farmington. See Sprague's Annals, I. p. 651 sq.

Elisabeth, born in 1747, married Deac. Martin Bull of Farmington, and died April 9, 1820, aged seventy-three years. She had one daughter, Sophia, who married the Rev. Amos Bassett D. D. of Hebron, as his second wife, May 17, 1801. Her only child, Martin Bull Bassett, graduated at Yale College in 1823.

Note. Another line of descent from Elder John Strong, viz. through *Ebenezer*, his fifth son, includes the family of the former Gov. Caleb Strong of Northampton, the great-grandson of Ebenezer.

The preceding information has been kindly furnished to me by the Rev. William Allen D. D. of Northampton. The portion relating to Thomas Strong and his descendants he obtained from Sylvester Judd, Esq. of the same place, well known for his extensive researches into the historical and genealogical records of the olden time.

II. *The Hooker Family.*

The Rev. Thomas Hooker, first minister of Hartford, Conn. who came over from England in 1633, appears to be the ancestor of most of those now bearing the name of Hooker in this country. See a memoir of him in Sprague's Annals, I. p. 30–39. —The following very brief notices relate only to the Hookers of Farmington; and have been kindly furnished to me by Mr. William C. Porter, a native of that place, now resident in New Haven.

Rev. Thomas Hooker, of Hartford.

Rev. Samuel Hooker, second son and sixth child of the preceding, graduated at Harvard College in 1653; was ordained as the

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second pastor of the church in Farmington in July 1761; and died November 6, 1697. See Sprague's Annals, I. p. 37.

John Hooker of Farmington, a son of Rev. Samuel, was Judge of the Superior Court, and Assistant. He resided on the main street, in the house afterwards occupied by his grandson, Maj. Roger Hooker.—Of his eight children, the following may be named here:

Hezekiah, lived at Bethlem, and was the ancestor of the Rev. Asahel Hooker and the Hookers of Vermont.

John, lived as a farmer in Berlin; and was the father of the Rev. John Hooker of Northampton, Mass. See Sprague's Annals, I. p. 504. Other descendants still remain in Berlin.

Mary, married Samuel Hart of Berlin, the ancestor of Mrs. Emma Willard.

Joseph, was the father of *Col. Noadiah Hooker* of Farmington. The latter was active in the Revolution; and was a leading man in the town.

Ruth, married Asahel Strong, Esq. For their children, see above, pp. 212, 213. Their daughter, *Ruth*, married Col. Ichabod Norton.

Roger, lived on his father's homestead; and had seven children, of whom we may notice the following: *Roger*, known always as Major Hooker, succeeded to the homestead; and was in the army of the Revolution. He married Mary Treadwell, sister of Gov. Treadwell; but died childless. *Lucina*, married Col. Isaac Cowles of Farmington. *Cynthia*, married the Rev. Allyn Olcott, Pastor in Farmington and afterwards in East Hartford. After his death she married a Mr. Alvord of Coventry.

It thus appears, that the wife of Col. Ichabod Norton was the first cousin of Col. Noadiah Hooker, and also of Major Roger Hooker and his sisters Mrs. Cowles and Mrs. Olcott. Between all these families there was a strong friendship; and a familiar intercourse was long kept up.

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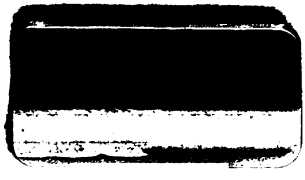

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